

^{Practises}
A warning agaynst the
dangerous practises of Papistes,
and specially the parteners of the
late Rebellion.

Papists
—
K

J. B. M.
J. L.

Gathered out of the common feare
and speche of good subiectes.

Vox populi Dei, vox Dei est.

A. W. ...
...
...
...

...
...



...
...



The state of this Realme
considered, and specially
such accidentes touching
the same, as late troubles
haue ministred, do make
it dayly more and more e-

uident how precious and how deare a
iewell is the safetie of the Quenes most
excellent Maiestie our most loving and
beloued soueraigne Lady. Compare the
time of her most noble and gracious go-
uernement, with ages long agoe passed,
and specially with the miserable and dan-
gerous dayes immediately preceding her
most happie & comfortable reigne: call to
memorie the weaknesse & perils wherin
the common weale stode, before her high-
nesses comming to the crowne: wey the
infinite benefites, both bodily and ghost-
ly, that the whole realme and all her sub-
iectes haue and do daily receiue by her
meanes: thinke vpon the greuous and
vnspeakable miseries that we all shalbe
like to susteine by losse of her vnualue-
uable presence: it shall be plaine, that he is wil-
fully blinde that can not see, he is wicked-
ly malicious that will not acknowledge,
he is obstinately stoune harted that shall
not with sorrow and trembling deeply

The
D. pietie
ous.

A.ij.

imprint

The
Queenes
good go-
uerneiment.

imprind in carefull hart, those motions
and thoughtes that such consideration
shall lay before him. Remember the quiet
of conscience, the comfort of true serving
of God, the freedom of the Realme, the
deliuerance from foreine thraldome of
soules, the escape of the heauie yoke of
strange dominion, the recouerie of welth,
the benefite of peace, the common and
egall distribution of iustice, the familiar
cherishing of pobilitie, the good prefer-
ring and loue of the Commonaltie, the
mutual and tender kindnesse at home, the
amitie and awe abroad, the sweete enjoy-
ing of all these commodities: match here
with the danger and feare of losing them:
how can it then be, but that the minde
shall be maruellously distracted: Great
and full of diuersities are the fittes of a
passioned louer, but yet greatest where
reason ruleth least. Farre greater to a
good minde must be the panges of con-
sideration in this case, but yet greatest
where reason ruleth most. The silly lo-
uer is transpozsed (as they complaine
poore soules in their duties) somtyme with
ioyes of his enjoying, somtyme with
feare of his forgoing, there is no meane
or order of his excessiue affection, and all
is

is because the abused creature hath set his felicitie in a wrong conceite : But if such vaine, short, repentable, and feble delite of fantasie haue such force vpon the minde of man, how much more ought the deepe, wise, naturall, and true impression of the eternall comfort of soule, the good and safe estate both of the common weale and of the private honour of him selfe, and of those thinges and persons that he holdeth dearest, yea and of hys posteritie for ever, worke more mighty, violent, and continuing effectes in the minde of an honest good man, that setteth hys thought vpon iuste and assured groundes : All these contemplacions can not but fill a good Christians and a good subiectes eye with sight and knowledge, how vnestimable a treasure our Quene, our I say Quene Elizabeth, is to the Realme of England, and the same can not but pearce hys hart with strong feare and care for her preservation, so farre as surely it were able (as in the vniuerse borne sonne of Iesus) to breake the stringes of a tyed tongue, to drawe speech out of the most barbarous and rudest subiect, to trie out at her highnesses perill, and with such noyse as he is able to make, though it were but as a gosse of

Res est sol-
liciti plena
timoris
amor.

the Capitole, to geue warnyng to the
watchmen of the toure of all our safeties.
This hath moued me to forget how vn-
skilfull and how vnapt I am to treat of
matters so farre aboue me, and onely to
remember how mete it is for all men to
thinke of those thinges that touch them so
nere. Neyther do I altogether allow of
the manerlinesse of that good fellowes cur-
tesie, that would not vnlocke a gate to the
kyng, but made the kyng to staye there,
while he ranne two miles to fetch a more
sworshipfull man to open it. And farre
more discominendable had such good ma-
ner ben, if the kyng had then ben nere
and egrely pursued by an enemye. When
traiterous affection so boileth in subiectes
hartes, as it can not be contained in sto-
make, but must breake out into open re-
bellion, when the very humoz that feedeth
such treason is so strong and so angry,
that neyther lenitiues of clemencie and
bountie can allay it, nor purgatiues of ho-
nestie and loyaltie can expell it, it is hye
tyme to looke to the health of the body.
When the furie of treason outrageth so
farre, that it ouerfloweth all the bankes
of discretion, and all the boundes of re-
membryng theyr owne perill: when they
dyaue

A figure of
the Noz-
then rebel-
lion.

byatwe euery ambitious popular witte in
 to their fellowship, lyke an eatyng canker
 or infecting soze: when they can not tary
 the auantage of theyr owne tymes, the
 ripenesse of their deuises, the redinesse of
 their aydes, the fitnesse of seasons, nor o-
 ther circumspections of policie: when the
 stay or seuering of their heades can not
 holde them, but that, like an Adder when
 her head is cut of, they will still be wrig-
 ling with theyr tailes and threaten a sting-
 ing, when being vanquished, they yet
 finde some newe resoꝛters vpon olde ho-
 pes: surely it must needes appeare to be a
 wonderfully malicious poyson of treason
 that posselseth them, and so a great necessi-
 tie to know who be enuened with it,
 the causes of the disease, and the signes of
 the infection, that conuenient cure may be
 applied, or for the vncurable some good or-
 der may be pꝛouided, that the head and
 hart may be pꝛeserued. It is now hie time
 therefore, when traitors them selues haue
 geuen warning of their owne treasons,
 to search the confederacie, yea and as mi-
 ners follow the signes euery way as they
 spꝛed in the ground till they be guided to
 the trunke or body of the metall, so to fol-
 lowe the apparances of suspicions and
 likelihodes, till it appeare plainly what
 light

Sero me-
 dicina pa-
 ratur, cum
 mala per
 longas in-
 ualiere
 moras.

light made the shadowe, or what fire raised
the smoke. It is not good taryng till the
flame mountyng in the ayre aboue the
house toppe, the principalls and pillers
consumed, and eche part so embraced with
fire that no ayde dare appoach, do plainly
declare the whole building past hope of re-
covery. Fyres oftentimes negligently ra-
ked vp, stickes endes not thoroughly quen-
ched, embers not regarded, a candeles end
not looked vnto, haue brought many an ho-
nest man to pitifull calamitie. I like there-
fore better the honest wisdom of those
that study how the Quene may stand
and not fall, then the reaching policie of
those that deuise how them selues may
stand when the Quene is fallen. God pre-
serue her highnesse long, for her fallyng
would make a Samsons poste with vs all,
yea and rightly a Samsons poste, for no
dout it woulde brose them too, that be bu-
sied to pull it downe. I haue thought good
therfore, as a faithfull subiect, laying my
whole trust of well doing vpon the well
continuing of thys blessed estate, without
other respect, or rather prospea beyond
it, to disclose in brieve collection of the com-
mon bruite of good and honest men, that
loue thys estate and be carefull for it, so
much as I haue noted, or rather common
experience

experience & euident truth hath opened,
concerning the dispositions of sundry dan-
gerous thinges, doinges, and persons, a-
gaynst God, the Quēnes highnesse, the
Realme and her most noble gouernment,
to the entent that vpon laying abrode of
their faultes, them selues may be refoz-
med, oꝛ her highnesse by warning so ar-
med, as they may be lesse dangerous, that
is to say, moze restrayned and dishabled,
and her maiesties true subiectes moze
strengthened and emboldened.

Surely all true Christians and all true
Englishe subiectes ought to beleue, and True cons-
may wel know, that these are true conclu-
sions.

First that euery papist, that is to say, e-
uery one that beleneth all the Popes doc-
trine to be true, is an enimie & traytoꝛ, a-
gaynst the maiestie and honoꝛ of God, a-
gaynst the crownes and dignities of all
kinges and tempoꝛall pꝛinces, and against
the wealth and safetie of all ciuile king-
domes, policies, and common weales.

Item that euery such English Papist
is a traytoꝛ to the Queene of England,
and hateth her life, wisheth the alteration
of her gouernement, and liueth in hope of
an other woꝛld, which euen by an ordinaꝛy

P. B. j. 44 ly woꝛd

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an other world, which euen by an ordinarie

P. B. j. 44 ly word

byword, it is sayd that them selues doe call
they? Golden day.

Item that euery such Englishe Papist
is a speciall traytor to the realme of Eng-
land, and hath no regarde into what slaue-
rie, conquest, subiection to fozen tyrannie,
dishonor o? other miserie it be thzowen, so
that they? false idolatrous and superstiti-
ous religion be restored, with libertie
to spoyle and murder, without respect of
dignitie, age, sexe, learning, reuerence, ho-
nestie, o? nature.

Item that no clemencie, gentlenesse, be-
nefites, o? louing dealing, can winne a
Papist while he continueth a Papist, to
loue her maiestie, how much so euer he dis-
semble, no? bring them to ascribe they?
safetie to any her benefites, no? to any
prayse of her owne goodnesse, but either to
they? own dissimulation, practise, and fals-
hed, which some call cunning, o? to the ho-
linesse of they? cause, for whom God for-
soothe so prouideth as his anoynted ones
may not possibly by any law, o? at least exe-
cution of law, be touched: where in
deede, if they continue still unpunished, it
must be thought that God so parueyeth,
because the punishmentes of this world
are not sufficient for them. But yet in the
meane

meane time it serueth to make them vner-
cusable, by whose default so dangerous
wolves remayne in the flocke.

Item that Papistrie hath this proprietie
of heresies, contrarie to the nature of
Gods truth: that is, to be thzowen down
with aduersitie, and to florish with indul-
gence and lenitie.

Item that as it is reason that the owner
of a shepebiter mastife, knowing his dogs
qualitie, should either hang vp his dog,
or paye for the sheepe that his dog wori-
eth, so those that haue notozious shepebi-
ters, murderers of Gods flocke, in theyr
custodie and power, must make theyr ac-
compt, either to hang vp or otherwise dis-
patch their curre, or els to answer to
God for the bloud of his sheepe, both such
as they haue destroyed, and such as they
may destroy by any possibilitie hereafter.

Item that all aduises to great persona-
ges, to persuaade neutralitie or an enter-
teynning of contrary sides in religion with
vncertaintie of countenance and fauor,
is the way to supplant assured safetie, to
make sure enimies and vnsure frendes, to
be open to parasites & traytors, to be vn-
knownen to other, and to be vnhable to dis-
cerne what other be to them.

B.ij.

Item

Item that timorous policie is the worst policie that may be, what soeuer the cause be, good or bad, and worst of all it is in best causes : wherin as her maiestie hath neither want of constant magnanimitie, nor cause of feare, so is it meete that her enemies haue no stomake to contemne her, nor by excesse of clemencie to misconstrue her goodnesse as lacke of daring.

Item that by the great nouelties and alterations of times that haue happened within our memorie, there is risen a common policie among people, to ioyne to strong and safe sides, whereby they are aliened from the fearefull, and therefore it is to be provided, that there be a boldnesse of safetie to serue the Quene truely and zelously, and an assurednesse of danger to her enemies.

Item by boldnesse and sharpe execution vpon enemies, the frendes are encouraged, and contrariwise if the dangerous traytor be not remoued, the true subiect may be left in perill, and thereby the rest of good subiectes disabled, or at least discouraged to venture so farr agayne, and the freedome of consultation in the meane time for preserving the prince impeched.

Item that it is truely sayd *Improbum hominem*

hominem præstat non accusasse quam
absoluere . It is better not to meddle
with a dangerous noughty man, than to
let him goe: for what were it els than to set
a house a fier and runne away by the
light?

Item that occasions and fitte opportu-
nities ouerslipped are not recoucrable.

Item that many times it is as small an
offense to geue a warrant to kill a true
man, as to pardon a murderer or traytoꝝ,
as a wise shepeherd will rather geue leaue
to a hunter to kill the best lambe in hys
flocke, than to let goe a foxe or a wolfe.

Item that the liues of kings and prin-
ces are the liues and soules of theyꝝ king-
domes and common weales, whereby
they are to consider that in being prodigall
of theyꝝ owne safeties in excelsse of clemen-
cie to traitoꝝs, or in securitie of exposing
theyꝝ persons to perils, *Largiuntur ex a-
lieno*, they be liberall of that which is not
theyꝝ owne to geue.

Item that no traytoꝝ is moze perilous,
than he that wresteth the law to rayse an
vnderminer of the princes crowne to her
danger.

Item that he is iustly to be suspected
that shall practise with any bayne deuise of

W.ij.

pacifi-

pacification, or colored clemencie, to rebate
or blunt the edge of the princes sword,
or so to tye in the scaberde that it may not
be drawen for her defense, as if such qua-
lifiers, hidens, and clogers, should seeke to
abuse that most reuerend and holy signe
of maiestie to no good ende or other end
than God ordeined it.

Item that God can not well take it, if
he be lesse zelously serued than the diuell,
that there be lesse seruencie shewed by tru-
ly learned princes for anauncing of Gods
honor against his enemies, than hath ben
by abused and deceiued princes for setting
vp of the kingdome of the diuell and Anti-
christ.

Item that Gods commandementes of
placabilitie and forgiveness extend to our
olone enemies, but not to his enemies, as
against reuenge of priuate displeasures, and
not against seueritie & sharpe execution in
cases of Gods honor and common weales:
wherein is allway to be noted, that the
Prince is so not a priuate but a publike
person, as no attempt against her safetie
can or ought to be accompted a priuate
cause.

The full prooffe and larger explication
of these conclusions, though it be easie, as a
thing

thing which not onely all conuenience of reason affirmeth, but also dayly experience laieth befoze all mens eyes that haue a free consideration not accombez with corrupt zeale and affection, so yet surely were it a meete thing to be handled by some such man, as could adde thereto such ornaments of speche, such strength of eloquence, and pith of persuation, as myght not onely be vnderstode & beleued, but be felt & moued. Here any most excellent oratozs speciall vertues might be well employed. A fit argument sure it were to shewe witte and knowledge, but specially truth and good meaning. But till some fitte person shall take in hand to bestow his moze profitable trauayle that way, let vs yet for vnloading of some of the abundance of our entier deuotion for Gods truth, for her maiestie, and our countrey, haue some remembrance of the particularities thereof.

For the first article that defineth papistes, that accuseth the of treason to God, to kings, and to realmes, if it be well weighed it can not but quickly be seene for vndoubted truth. Though it be true, that euery one that holdeth any one error or article of doctrine that the Pope teacheth, varying

Not all
Papistes
traitors.

which
Papistes
be traitors.

rying from the worde of God, is in that article a papist, as for example the heresie of transubstantiation, the blasphemie of popish masse, or any such other, yet compt I not euery such a one wholly a papist within compasse of this article, that is, vnder title of a traitorous Papist, but such a one as holdeth all the Popes doctrine to be true, that the Romane church erreth not, that it hath rightfully such superiouritie and primacie in others kingdomes and dioceses as it hath proudly claimed & vsurped, and that Christians are bound to referre their sayth vnto it, and to hang vpon the Popes determinations. Many men otherwise good & honest subiectes are not yet purged of all errors wherewith Rome hath infected them, & must haue their tyme to be better instructed. But those that are perfect Papistes, that publish the Pope to be head of the church (which yet in deede is no member of the true church) and would haue vs with an implicite & bond faith, to depend vpon that sea, & for that reason will refuse by all lawfull meanes to confesse the right of Princes in their kingdomes ouer all their subiectes, they be perfect traitors in deede, yea and the learned sort of them
be

be wilfull heretikes & traitors. For though Learned
in the darke tymes, when controuersies of Papistes
religion were not brought into searching, wilfull
the streame of error caried men alway traitors.
without douting, yet since that by deba-
ting the light hath bene evidently opened,
and men haue sought and thoroughly exa-
mined the matter, there is no learned pa-
pist but he knoweth he mainteineth error,
and in defending and spreading the same
he defendeth and spreadeth, and so directly,
advisedly, wilfully, and maliciously, per-
feth in execution to his uttermost power,
hye treasons against God, against kinges,
and kingdomes.

Against God I call them treasons, though
our law, the iudge of civil treasons in Eng-
land; haue no such name, because the na-
ture of the offence so properly receaueth
that title, and also the vsuall name of hye
treason in iure gentium, in the common
law of nations, and in other languages,
both so playnly expresse it. Hye treasons
are in their true nature, offences against
the maiestie, that is, either to the destructi-
on of the persons, or denyall and deface-
ment of the iust dignities and authorities
of those that beare the name of maiestie,

Treason
offence a-
gainst ma-
iestie.

C. j.

and

Treason
against
God.

and to whom the hyest dutie of obedience
faith and alleageance extendeth. And there-
foze is treason called Crimen lesæ maie-
statis, the crime of violating or abating of
maiestie. Greater maiestie than the maie-
stie of God can not be, therefore hyer and
verier treasons then against God can not
be. His person can not be destroyed, or tou-
ched; his dignitie, honoꝝ, glozie, and autho-
ritie, may be sclaundered and blasphemed,
and his subiectes, that is, moztall men,
may be withdrauen from their due obedi-
ence, and drauen into rebellion against
him. And this I say is hye treason to God,
to violate or abate the maiestie of God:
and this do papistes. Foꝝ though God be
king of the whole woꝝld, and so is rightly
called the Lord by vniuersall name, yea e-
uen of deuilles: yet is hys churche hys moze
proper and certaine kingdome, whereby
he is moze restrainedly and aptly called
our king and our father, and so moze fitly
called our head in respect of the body, which
is his churche and not the rest of the woꝝlde.
In this kingdome hys hyest dignitie is to
be the onely head thereof, which the Pa-
pistes take from him, and deriue it to their
Pope. And though with gloses they excuse
it,

it, that they2 Popes take it not from God,
but vse it vnder God, as his vicars, yet
must they be admonished, that wythout
sufficient deputation and warrant from
the kyng himselfe, (which the Pope hath
not) the subiect to thrust himselfe into go-
uernance of the kingdome is hye treason,
where he that being a stranger would seke
to conquere it, were but an enemy. And so
is it rightly to be sayd, that the Turke is
to God an enemy, and the Pope is to God
a trayto2, and all his adherentes p2incipall
trayto2s, so2 treason admitteth no accessa-
ries.

Also one great part of Gods maiestie
standeth in making of lawes, to gouerne
his kingdome, that hys sheepe shall heare
hys voyce and no strangers. Against which
poynt of maiestie, as it is hye treason to
publish lawes and proclamations in ciuile
kynges names against their wyll, so are
papistes hye trayto2s in publishing and re-
ceauing lawes, proclamations, and decrees
from a climbing and vsurping tyzant to
bynde Gods subiectes the chirch, wythout
the wyll and warrant of God.

Also rebelliously to burne, destroy,
tread downe, o2 deface in great contempt,

C.ii.

the

the commissions and lawes of temporall
kynge, is an hye offence against maiestie,
and therefore papistes, that dishonoꝝ and
discredit the word of God, and destroy the
bookes thereof, are hye offenders agaynst
hys maiestie.

Also hie treason it is foꝝ the subiect to
leue warre agayst hys soueraigne, and to
destroy hys lande, hys faythfull subiectes,
and true liege people. And therefore Pa-
pistes in their persecuting and murderynge
of Christians with open hostilitie, haue
shewed themselves hye traytoꝝ to the vni-
uersall King of Christians.

Also where the counterfeitynge of prin-
ces handes and coynes, and the clipping
and abating the value of their true coynes,
and the uttering of such forged and abated
coine, is hie treason: what lesse name than
hye treason agaynst God, can we geue to
papistes, that haue counterfait the wꝛiting
and coynes of God, and geuen out false
commissions, false patentes and false char-
ters in stede of his woꝛde, that clippe from
the dignitie and sufficiencie of hys woꝛd,
that haue coyned false heresies, abated true
doctrines, & so do publish and utter them.

Also if corrupting and counterfeitynge
of

of Princes seales, and geuing out or an-
nering his seales to false charters of theyr
owne in the Princes name, be hye trea-
son: are they not hye traitors to God, that
corrupt his seales his Sacramentes, and
set forth new priuate institutions of
their owne, as Passes, and such bagages,
in steede of them, I meane not onely the in-
uenters and forgers, but also the recei-
uers, publishers, vtterers, and carriers a-
broad of such abhominable vntruthes?

Also what greater offense agaynst Ma-
iestie can be, than to commaunde the
Princes subiectes not to beleue the Prin-
ces word or wrytyng, nor any thyng that
shall passe by his authoritie, without such
offenders confirmation and allowance:
And that the Princes word and wrytyng
suffiseth not to direct the subiectes dutie,
without such offenders explication and
addicions: And that such offenders
may adde at their pleasure: And that
such addicions are to be holden equal with
the Princes word: And that the Princes
word must euer be so taken as such offen-
ders expound it, & none otherwise: Then
must the Papistes, in theyr discredityng
the word of God, in their dishablyng it as
not sufficyng to the instruction of our

sayth, for the saluation of our soules, in
theyr clayming false and vndue authoritie
to theyr traditions, and in their restray-
ning the word of God to their expositions
though directly against the word & against
the spirite of God, nedes be accompted
hye traitors agaynst Gods maiestie.

Also the greatest honoz and dignitie
that God hath and chalengeth ielously to
hymselfe among men, is the redemption
and iustification of man. The Papistes,
which draw that from God to man, from
grace to woꝝkes, as they are, most hay-
nous and blasphemous traitors to God
in denyng his fræ graciousnesse therin, so
are they most arrant theues to Christian
men in robbing them of the benefite
therof.

Also if to deny that the Prince ought to
enioye the stile, kyngly name, and dignitie
of the realme, with al preeminences to the
same belongyng, be hye treason: are they
not hye traitors to God, that take from
God the name of our onely Iustifier, and
from Christ the title of our onely redeemer
and Aduocate, and from the holy ghoſt the
office and stile of our onely true and suffi-
cient Instructor?

Also seing that to defile the kynges wife
is

is hys treason, wherby the succession of
hys crowne may growe to dishonor and
uncertaintie: are not Papistes then hys
traitors that haue made the church the
spouse of God, to commit so many foule
spirituall whozedomes, with idolatries,
heresies and yeldyng her selfe to be abused
of strangers?

So appeareth it euidently that, if vio-
latyng of maiestie: if denyng the kyng to
be the onely kyng and hed of hys owne
realme: if vsurpyng supreme gouernance
without the kynges assignement: if ma-
kyng and receiuyng lawes and proclama-
tions, in the kynges name, without hys
warrant: if destroyeng and defacyng
in contempt, the kynges charters: if le-
uyeng warre agaynst the kyng, within
the realme, and murdereng hys subiectes:
if counterfaiytyng the kynges coyne or
seales: if anneryng hys seales to false wri-
tynges: if abateng hys coyne, by clippyng
or otherwise: if vtterance of such forged,
or abated ware: if discrediteng the Prin-
ces word and authoritie, and auauuncyng
their owne aboue it: if denyng the kinges
right to hys kyngly office: if takyng from
him hys royal stile name & dignitie: if cor-
ruptyng hys wife with adulterie: if any of
these,

these, if all these together, be hye treason:
Papistes are hye traitors to the maiestie
of almightie God.

Kinges
should
haue care
of Gods
honour.

Papistrie
seede of ci-
uile trea-
son.

But these parhappes may be thought
to be but allegoricall or figuratiue trea-
sons, (so litle the matters of God do mone
vs) and in the eye and consideration of the
law of the realme they are none other, yet
are they in very dede truely treasons &
fenses agaynst the hyest maiestie, euen the
same maiestie by whom kynges do reigne
and are bpholden, and the same maiestie
for which kynges ought to be carefull, if
they will haue hym to prouide for theyr
maiesties. Yea they are the very sedes of
ciuil & tempozall treasons. For vndouted-
ly, as no man breaketh out into actuall
sinne agaynst men, that hath not first yeb-
ded to an assent to offend God: so no man
procedeth so farre as to commit treason a-
gaynst the Prince, that hath not first con-
ceined a traiterous minde to rebel agaynst
God. And as of ordinarie course and na-
turall necessitie it foloweth, that full and
strong sedes, thzowen in ground fit for
them, cherished with conuenient moi-
sture, and comfortable heate of nourishyng
sonne, must rankly growe and bring forth
herbes or weedes of theyr propre kynd: so
these

these traitorous sedes layed by in fat soile
of Papistes bolomes, if they be watered
with welth and indulgence, and shyned
vpon with the cherefull glimses of oppor-
tunities, will surely byng forth the frutes
of theyr owne qualitie, treasons agaynst
princes. And for this respect, other offenses
that haue in tymes past ben wrongfully
supposed to be of this nature, haue ben al-
so punished by the lawes of the realme. In
ancient order of Letes, and other courtes,
they haue ben enquired vpon befoze trea-
sons done to the prince. They haue had
theyr seuerall formes of punishmentes,
yea in some cases they haue ben, and in
some places and causes they yet be, ex-
empted from the Princes power to par-
don: They haue bene termed by speciall
names of heresies and blasphemies: and
theyr punishmentes, byside temporall
peynes, haue ben extended in opinion to
the farther reuenge of the eternall Ma-
iestie, whoes crowne and dignitie they
haue ben thought to violate. And surely,
if in discernyng which were heresies and
blasphemies, they had not erred: if they
had not mistaken, and executed the true
man for the traitor: the generall care
which was pretended to mainteyne truth

Heresies
punished
by tempo-
rall law.

Mercie to
punish
Papistes.

and the church, stode well with the dutie
of Christian Princes, as viceroyes and de-
puties iustly zelous for theyr superiour or
rather supreme Lord king of kynges and
Lord of lordes, the true monarch of whole
vniuersalitie. And though the same late
& new deceiued antiquitie swarned from
true iudgement of the persons and causes,
I can not well see howe that should be a
warrant to disburden Princes of imita-
tion of that zeale, when it is ones ioyned
with right vnderstandyng, no more than
the wrongfull hangyng of a true man by
mistakynge hym for a theefe or a murderer,
ought to be a discharge for the very theefe
or murderer, when he is afterward taken
in dede. And without doubt more hole-
some and profitable it were for these here-
ticall traitors agaynst God, I meane the
Papistes them selues, to be in this lyfe, by
some sharper law and execution giuen to
repentance, than to be reprieved or reser-
ued to arrainement befoze the last iudge,
whoes knowledge can not be deceined,
whoes iustice can not then be entreated,
whoes execution hath neither end nor
measure: and so a litle more hardnesse
with them a while, would be a very bene-
ficiall and mercyfull sharpnesse.

But

But now let vs come to that part that
 toucheth men moze nerely than any loue of **Papistes**
 God . Let vs see how they be traitors to **traitors to**
 kinges and kingdomes . If we haue minde **kinges**
 to see that **Papistes** , which holde all the **and king-**
domes.
Popes doctrine, to be true, are traitors in
 dede to kinges and kingdomes , it beho-
 ueth to call to minde what be the **Popes**
doctrines , doinges & practises concerning
 the crownes of kinges and states of king-
 domes . **Popes** haue chalenged , and **Pa-**
pistes that affirme the **Popes** to be free
 from errour , their doctrine to be true , and
 their authoritie to be lawfull , do also holde
 that it is their due which they chalenge ,
 that is , to haue the authoritie of both
 swordes , spirituall and temporall , the one
 in exercise , the other in power : to haue
 the disposition of all the crownes of **Chri-**
stian Princes : to haue the iudgement of
 deciding to whom the right of any king-
 dome belongeth : to haue power for dis-
 obedience to him , or by hys discretion , to
 transference the crownes of kings to whom
 he will : to haue lawfull power , to geue
 kingdomes to prey , spoyle , and conquest ,
 to such as can inuade and possesse them : to
 haue power to assoile and discharge **Chri-**
stian subiectes , from sayth and allegiance

Traito-
rous doc-
trines of
Popes for
kinges and
kingdoms.

D. y. to

to their lawfull and naturall soueraigne
Lords, Kinges, and Princes : to haue
power to geue leaue , yea commaunde-
ment , blessing , reward , forgeuenesse of
sinnes, and heauen it selfe , to subiectes to
rebell against the Prince , to depose the
Prince , disherite and destroy him : that
there is of common right, and by the mere
lawe of God, reserved to the Pope a spe-
ciall subiection, resort, appellation , and o-
bedience of one great part of all Princes
subiectes , yea and of all subiectes of all
Princes in one great part of their causes.
Be not these hainous treasons? And these
can not be denied to be the naturall and
very treasons of all Papistes , that is to
say, of all that depend vpon credit of the
Pope, that holde hym for Gods vicar, for
Peters successor, for whom Christ prayed
that his sayth should not faile , that applie
to him this title *ad quem perfidia non po-
test accedere*, to whom fallshode can not
reach, that holde hym for a constant rocke,
an assured preacher of truth , an apostoli-
call man , if he be not some other thing
than a man , to whom our belefe is boun-
den , with such other false titles , where-
with Popes thei selues haue garnished
them selues and their parasites haue over-
laden them . . .

Consider the ordinarie practise of Popes and Papistes accordyng to these doctrines, and than shall you see, that from the most hye treason which the Pope committed against hys soueraigne Lorde the Emperour, the renting and destruction of the Empire, all the victories and successes of the Saracens & Turkes against Christendome, all the tearyng away of most noble and large kingdomes and prouinces from the body of Christianitie, all the subduing and thrallyng of infinite Christian soules to Mahomete and the deuill, all the depoulinges, murderinges, turmoyllinges, ciuile warres, debates betwene Christian Princes, sheddinges of Christian blood, indignities and oppressions of Christian kinges and Emperours, conquestes, rebellions, and mischiefes, for these v. C. yeares and aboue, are wholly or chiefly to be imputed to the treasons of Popes and Papistes. All sometime most learned and noble Grecia yet lamentably rueth it. All Africa the mother of most constant Martyrs sealeth it. The Germane Emperours, with most hainous reproches and soule treading in their neckes, may not forget it. The kinges of Fraunce and Spaine, bothe at home in their native

Traite-
rous do-
inges of
Papistes
against
kinges and
king-
domes.

kingdomes, and abzode, as well in Naples, Sicile, Lombardie, as in other territories of Italie and of the Empire, haue sharply felt it. The Lozdes and states of Italie haue bene daily and long shaken with it. The kinges of England haue bene poisoned, whipped, beaten with roddes, murdered, deposed, the land geuen in conquest, enterdited, made tributarie, robbed, pilld & scraped of their treasure, bzought into slauiſhe ſubiectiō, depziued of honour and eſtimation, euery way moſt villanouſly abuſed. To let paſſe the elder times and further realmes, let vs ſpeake nothing of depoſing of olde Emperours, erecting of new, ſetting the ſonne againſt the father, the ſubiect againſt his Lord, making them come bareſfooted them ſelues with theyz wiues and childzen long wayting with ſubmiſſion in colde froſtes, treading in their neckes, ſpurning of their crownes, and a thouſand ſuch abhominable prides of Popes and ſlauieries of Princes. Let vs deale, but with our ſelues, and with our owne feeling, knowledge, and memozie. The accuſing of king John, the receauing him baſſall, the making his Realme ſubiecte and feudatarie to the Pope, the arming

ming his subiectes against him, the poyso-
ning of him at length, the geuing the land
to the French Kinges sonne, the inuading
thereof by the Dolphine of Fraunce, his
so long possessing a great part of it, the re-
bellion of the Barons to take the French-
mens part, all the mischiefes that fell in
all this while, were they not the good
wozkes of Popes and Papistes? The great
diuision of the two noble houses of Yorke
and Lancaster, which cost so much English
bloud, that there remaineth no house of hie
or meane nobilitie, that hath not smarted
for it, so many foughten fieldes within the
Realme, so long and so great vncertaintie
which side were true men and which
were traitors, and for how many daies
or houres they should be so esteemed, such
desolation and miseries, to whom are they
to be imputed, but to the Popish Clergie
and Papistes, and among other to Tho-
mas Arundell Archebishop of Canterbu-
rie that traitorously practised the depo-
sing of his lawfull soueraigne Lord king
Richard the second? But come yet to la-
ter times. How was the Quenes ma-
iesties most noble father assailed by the
Pope and Papistes? His Realme was
interdited

interdited and geuen alway to him that
could catch it . Legates, and one notable
Englishe traitor, were sent about to per-
suade Chzistian Princes, to inuade Eng-
land, to destroy and depose King Henrie,
and to take the Realme in rewarde for
their labour . When Charles the late
Emperour was setting forward against
the Turke , Cardinall Pole being sent
by the Pope, made a solemne Oracion
to him, which is yet extant in Print, to
persuade the Emperour to turne his pre-
pared power from inuading the Turke,
and to bend it against King Henrie the
viij. as one worse then any Turke. What
turmoile was raised then by the Northren
rebells against him, whereof some by his
clemencie (a good example) haue liued to
this day to raise a new rebellion ? How
troubled they her maiesties most excel-
lent brother with unhappie seditions ?
How vexed they and how endangered they
the Realme and the Quænes owne per-
son in her sisters time ? What might
Charles the Emperour haue done for re-
couerie and enlarging of Chzistendome,
if his force that way intended had not by
Popish practise bene peruerterd sundry
waies

waies and times, to the shedding of Chri-
stian blood and wasting of Christen-
dome, and to the ouerthrow of his victo-
rious course? What tempestes hath the
late conspiracie of Trent blowen by in
Christendome, that can not yet be quie-
ted, and all because the Pope hath in-
stilled an opinion into his Papistes, that
Princes, if he dispense with them, are
not bound to keepe sayth and promise, no
not the word of a king, wherby no peace
can yet be assured? Whereof yet riseth
one good admonition, to trust them no
more, and to be well ware of them, and
specially to thinke of this one particular,
that wicked persons which haue geuen
occasion of dangerous rebellions against
the Quænes maiestie their chiefe and
onely succour and refuge, will neuer be
withholden by any respecte from attemp-
ting or procuring to be attempted any
most hie and hainous treason and mis-
chiefes, against our soueraigne Ladies
safetie, if auantageable opportunitie may
serue them, so long as such persons are
infected with Papistrie, and can thinke
the Pope hable to pardon or rather wil-
ling to reward them, yea so farre as they
shall suppose them selues not onely to

Pope tea-
cheth to
keepe no
sayth.

C. j. winne

Ladie of
North.

winne the kingdome of England therby,
but also the kingdome of heauen . It is
perilous to thinke what traitorous rage
may do, being armed with drunken su-
perstition . It is a soze thing to consider
the impotentie of ambition , specially
when it is ioyned with the furie of rea-
sonlesse loue . The common experience
is , how dangerous those knottes of
thæues be where there is a woman in
the companie . Thus is it plaine , that
for as much as the Pope claimeth such
wzongfull vsurpation and tyrannie ouer
kinges and realmes , and sith Papistes
holde that he saith true, and claimeth but
his right, and can not erre in discerning
it , all such Papistes are traitors to all
kinges and kingdomes.

English
Papistes
traitors to
the Q.

As for the second conclusion ; which
accuseth English Papistes of treason to
the Quænes maiestie , it is sufficiently
proued, for that it is as a particular with-
in a generall, included in the former . Yet
for the speciall confirmation of it, it hath
certaine priuate and seuerall reasons .
It is well knowen how they sought her
graces death in her sisters time : what
practises, what fetches were vsed for it :
what examinations , what searchinges,
were

were to finde coloz of her destruction,
yea (if it be true, which is credibly sayd)
how farre without coloz they proceeded,
if God had not miraculously kept her,
to the preservation of this Realme and
the comfort of whole Christendome. But
to make some demonstration of their ha-
tred to her maiestie by reason, and after
to descend to the examples and practi-
ses, let vs examine the causes.

Whereas the Papistes holde, that
the Pope is head of Gods vniuersall
Church, and that such authoritie as the
Quene claimeth in England ouer ec-
clesiasticall persons and in ecclesiasticall
causes, as due to her highnesse in right
of her crowne, is not due to her, but be-
longing to the Pope, in so saying they
must say that her maiestie claimeth an vn-
iust tyzannicall power. And whosoener
shall so say, though not in the same sill-
bles, is an vniust and an errant traitor,
and can not loue her that hath pulled
downe him whom they call head of their
Church.

Also where Papistes affirme the
Chirch of Rome to be the true Catho-
licke Chirch of God, and that, as out of
Noes Arke there was no safetie from
C.ij. drowning,

drowning, so out of the Romane Church there is no escape of damnation: is there any hope, that they so thinking can or do loue her highnesse, that hath dismembred them from the body of that Church, and plucked them out of that Cocklozelles boate?

Traian.

Where Papistes holde the heresie of transubstantiation, and the bread to be Christes naturall bodie, the blasphemie of Popishe Masse to be an auailing sacrifice for quicke and dead, the Popes pardons to be hable to deliuer them from hell and damnation: is it likely that they loue her whom they thinke to depriue them of so great treasures?

Papistes
take not
the Q. for
Queene.

Where the Papistes holde our whole forme of seruing of God, which forme the Quenes maiestie hath prescribed and deliuered to her subiectes, to be schismaticall, our lawes in spirituall thynges no lawes, our sacramentes no sacramentes, our Bishops no Bishops, our Clergie no Clergie, surely they thinke our Coronations no Coronations, our Quene no Quene, or at least they are so: y she is so.

Where Papistes beleue a Purgatorie, and that Masses, Diriges, and such other gainfull marchandise of the Popish Clergie,

gie, be beneficiall for their frendes soules
and their owne, and do in the meane time
imagine that they fathers, grandsires,
grandames, wiues, and other frendes
soules lie fryng in vnerplicable tor-
mentes, and the Quenes maiestie hol-
deth from them the onely meane to release
them: thinke you such persons grudge
not at her excēdingly?

Where the Pope hath accursed the
Quenes maiestie as an heretike and schis-
matike, all those Papistes which suppose
that the Pope hauing the disposition of
Gods sentence and the thunderbolt of ex-
communication in his hand, can not erre,
do also suppose that the Quenes highnesse
(our Quene Elizabeth I meane) is not
lawfull Quene of England, for so must all
Papistes hold, that hold the Pope to say
true, for the Pope doth not so accept her.

And true it is that the refusall of the
othe for the acknowledging her Maiesties
supremacie ouer ecclesiasticall persones
and in ecclesiasticall causes, is for very
good reasons to be suspected, that for the
most part it is but coloured with p̄tense
of conscience for ecclesiasticall causes, and
to be thought that in very deede it depen-
deth chesely vpon this poynt, that sith her

Papistes
refuse the
othe, be-
cause they
beleue not
the Q. ti-
tle to the
croune.

In the statute of her attainder.

Maiestie hath bene suspended, excommunicated and declared out of the church by the Pope, they thinke her Maiestie not lawfull Quene of England. For the like example or preiudice haue the like Papistes geuen heretofore at many times, and namely when Elizabeth Barton, that hipocriticall harlot, sometime called the holy mayde of Kent, with whose false traitorous practises were sowly spotted and entangled More and Fisher the new Romishe Saintes, published as a reuelation from God, a traytorous article suggested vnto her by popishe Priestes and Monkes, with whom she carnally and filthily liued, that the Queenes Maiesties most noble father after a time by them limited, was not King of England one houre in the sight of God. The like interpretation did Papistes make of king John. And Papistes haue published that Gospellers, whom they call heretikes, ought not to haue any office among Gods people, much lesse a kingdome.

And this popnt is well to be considered that they which take from the Quænes maiestie the supremacie ouer ecclesiastical persones and causes, do transference the same iurisdiction to the Pope, for they neuer

uer yet bouchsained to geue it to any other,
and I am sure that after so many parables
and examples of bees and beastes and o-
ther thynges, they will not now haue any
particular church hedlesse and destitute of
a supzeme gouernoꝝ, either vniuersall like
a monarch as they wold haue it, oꝝ speciall
vnder God of eche kingdome oꝝ dominion
as Gods good disposition hath soꝛted it. If
then the Pope haue in theyꝝ opinion any
ecclesiasticall iurisdiction in England, he
must haue Ius excommunicandi lawfull
pouer and authozitie to excommunicate
in England, without which the ecclesia-
sticall pouer can not stand. Which pouer
if he iustly haue, and hath excommunicate
and accursed the Quene, either by speciall
name oꝝ generally vnder title of heretikes
of which soꝛt he esteemeth her, then hath
he therin done pro suo iure as he lawfull-
ly myght do. And this beyng so supposed
true, then is it good to consider what is ta-
ken foꝝ Gods law and the law ecclesiasti-
call De vitandis excommunicatis, foꝝ
shonnyng of excommunicate and accursed
persones which yeld not to any repen-
tance submission oꝝ reconciliation to
that church, foꝝ sothe that euery Christian
in peyne of excommunication de iure
(wher

Papistes
draw obe-
dience from
the D.

Papistes
meritozi-
ous trea-
son.

(wherein to dye is thought to dye in state of damnation) is bound to withdrawe from such accursed persons not repen- tyng, all frendly or louyng company and countenance, all ayde and relese, all ser- uice and obedience . Which doyng, for these good subiectes of England to put in execution toward the Quene, were a ve- ry meritorious act : But what doth it me- rite : the iust peynes of treason for brea- kyng theyr due allegiance, and eternall damnation (if they repent not) for res- styng Gods lawfull ordynance . This geere goeth soze, it is very euident and playne, that by necessary consequence, to this confession of traitorousnesse they must be dzyen, if they will continue Pa- pistes, that is will affirme the Popes sen- tences not to erre, or will geue the Pope any spirituall iurisdiction in England.

Refusers
of the othe,
mete to be
well exa-
mined.

Wherfoze these refusalles to acknow- ledge her maiesties lawfull power by othe, would be well looked vnto, and the pzetenses, colozs, and causes of such refu- salles would be well examined, namely in such as shall haue to do with iustice and gouernyng the contrye, but specially with those that shall haue accesse into her hygh- nesse houshold and ptesence. And well it
would

would be sought what defense of dispensation, or toleration they haue for theyr dissimbling theyr purposes in not yet executing the Popes sentence agaynst her, and what deuises they haue for warranting of theyr consciences in suspending such treasons till stronger opportunities, what absolutions or instructions Popes Ambassadors haue brought at theyr secret stepping into England agayne . For such salues are not vnlikely to come out of his shoppe that dispenseth with breach of sayth , yea that openly proclaymeth that there is no sayth to be kept with Christs frendes & his aduersaries , his shop I say that can geue grace to haue consecrated altarstones or superaltars for his traitorous frendes in enterbited landes to haue masse without peril, his shop that can send out badges with leaue to sweare and brisweare with so liberal permissiō, as to say, Geue me thy hart and it suffiseth . And well may it suffice, for the hart will cary the hand too , when opportunitie serueth, & when theyr Golden day appoacheth , of which they make so great accompt. Such good fellowes would be well looked vpon ?

And for as much as Papistes accompt theyr Popes decrees the voyce of Gods

F. J.

spirit

spirite fræ from erroꝝ, it is to be weped,
how farre we must nedes thinke they
suppose the Popes curse to haue extended
agaynst our most noble Quæene & realme,
with whoes publike seruice and pꝛayer,
yea where nothyng is vsed but the vndou-
ted word of God and agreable with it,
they can not finde in theyꝝ hartes to com-
municate, but abhoꝛre it as schismaticall.

Interro-
gatories for
Papistes.

They would be opposed with a few inter-
rogatories. It would be enquired, whe-
ther they thynke our Quæene lawfully
Quæene of thys realme befoꝛe God, not
withstandyng the Popes sentence? And
whether they thinke the Popes sentence
to reache any nerer vnto her hyghnesse,
then if it had bæn the sentence of the By-
shop of Toledo, oꝛ the Byshop of Paris,
and not geuen by the Byshop of Rome oꝛ
vnder hys authoritie? And if it reach nea-
rer, then how farre it reacheth? And if it
extend to cases touchyng her hyghnesse
crowne and dignitie, oꝛ the seruice and o-
bedience of her subiectes, oꝛ so farre as it
were treason foꝛ any English subiect to
put it in execution in England: then whe-
ther the Pope in so pꝛesumyng, and publi-
shyng that he doth but as he lawfully
may do, haue iudicially erred, & in mater
both

both of fact & doctrine passed bys boundes
or no?

But to come somewhat nerer to Pa-
pistes, alway supposing such Papistes as
I haue before specially described, I shall
in one thyng moue myne owne conceite
for a question in law, referring it yet to the
correction & iudgement of such as be lear-
ned in law, of which sort I trust there be
none that haue not already by theyr othes
acknowledged the Quænes maiesties full
authoritie and so haue declared that them-
selues be not gilty. The statute made in
the first yeare of the Quænes maiesties
reigne, the vij. Chap. sayth thus: And be it
Papistes
traitors by
statute.
&c. that if any person or persones at
anie tyme after the sayd first day of May
next to come, by any writing, printyng,
ouert dede or act, maliciously, aduised-
ly and directly do affirme that the
Quenes maiestie that now is ought not
to haue and enioy the stile, honor, and
kingly name of this realme &c. shalbe de-
med and adiudged hye traitors. I take
it by the same Statute that such an affir-
mation that the Quænes maiestie ought
not to haue and enioy the crowne of Ire-
land, is hye treason, for that the kingdome
of Ireland is of ryght pertainyng to the
F.ij. crowne

crowne of England, and the title thereof
is belongyng to and parcell of the *stile, ho-
nor and kingly name of this realme*, and is in
the Quenes maiesties vsuall stile so plain-
ly expressed. And so thynke I so much as
is conteyned in the Quenes maiesties
royall stile, or as the law doth in anie wise
say to be parcell of the *stile, honor or kingly
name of this realme*. But the Quenes iur-
isdiction ouer ecclesiasticall persones & in
ecclesiasticall causes within this realme, is
parcell of the ancient right of the crowne,
and so part of the *stile, kingly name or honor
of this realme*, and so it is acknowledged in
the first statute of the same Parliament,
where it is sayd, May it &c. for the resto-
ryng of the rightes, iurisdctions and
preeminences apperteinyng to the im-
periall crowne of this your realme &c.
Item, for the restoryng and vnityng to
the imperial crowne of this realme the
auncient iurisdctions, authoritie, supe-
riorities and preeminences to the same
of right belongyng and apperteinyng,
Also the authoritie of Rome is in sundry
places of the same first statute recogni-
sed to be *vsurped*, which can not be if the
Quenes supzernacie do not of right per-
teine to her crowne. Which act is also in-
titled

titled *An act for restoring to the crowne the
auncient iurisdiction ouer the state ecclesia-
sticall &c* . Whereouer the same her maie-
sties right is playnly expessed to be par-
cell of the stile, honor and kingly name of
this realme in the vsuall stile as it is set out
at large in her maiesties Iniunctions, and
also conteyned in the commonly witten
stile vnder thys clause *et cetera* , which
wordes *et cetera* can not be referred to no-
thyng. And therfore I playnly gather that
to play the good plaine Papist, to affirme
the Popes hedshyp of the Church of Eng-
land, or to denie the Quéenes supzernacie
in her owne realme, so farre as her maie-
stie by the law hath it, and as it is incident
to her crowne, is to play or rather in good
earnest to be a hye traitor.

As for the maner of affirmation (ma-
liciously, aduisedly and directly) menci-
oned in the statute: if it be affirmed by a
man sober, it wil easelie enough be iudged
to be aduisedly and maliciously. And I
nothing doubt that the terme directly
doth not restrayne to the same forme of
syllables, but at least to any plaine, cer-
taine, or indicatiue proposition concluding
or expressing the same effect.

But now how haue these good fellowes

F.iii.

shewed

crowne of England, and the title thereof
is belongyng to and parcell of the *stile, ho-*
nor and kingly name of this realme, and is in
the Quenes maiesties vsuall stile so plain-
ly exprest. And so thynke I so much as
is conteyned in the Quenes maiesties
royall stile, or as the law doth in anie wise
say to be parcell of the *stile, honor or kingly*
name of this realme. But the Quenes iur-
isdiction ouer ecclesiasticall persones & in
ecclesiasticall causes within this realme, is
parcell of the ancient right of the crowne,
and so part of the *stile, kingly name or honor*
of this realme, and so it is acknowledged in
the first statute of the same Parliament,
where it is sayd, May it &c. for the resto-
ryng of the rightes, iurisdictions and
preeminences apperteinyng to the im-
periall crowne of this your realme &c.
Item, for the restoryng and vnityng to
the imperial crowne of this realme the
auncient iurisdictions, authoritie, supe-
riorities and preeminences to the same
of right belongyng and apperteinyng,
Also the authoritie of Rome is in sundry
places of the same first statute recogni-
sed to be *vsurped,* which can not be if the
Quenes supremacie do not of right per-
teine to her crowne. Which act is also in-
titled

titled *An act for restoring to the crowne the
auncient iurisdiction ouer the state ecclesia-
sticall &c.* Forconer the same her maie-
sties right is playnly expessed to be par-
cell of the stile, honor and kingly name of
this realme in the vsuall stile as it is set out
at large in her maiesties Iniunctions, and
also conteyned in the commonly wrytten
stile vnder thys clause *et cetera*, which
wordes *et cetera* can not be referred to no-
thyng. And therfore I playnly gather that
to play the good plaine Papist, to affirme
the Popes headshyp of the Church of Eng-
land, or to denie the Quænes supremacie
in her owne realme, so farre as her maie-
stie by the law hath it, and as it is incident
to her crowne, is to play or rather in good
earnest to be a hye traitor.

As for the maner of affirmation (ma-
liciously, aduisedly and directly) menti-
oned in the statute: if it be affirmed by a
man sober, it wil easelie enough be iudged
to be aduisedly and maliciously. And I
nothing doubt that the terme directly
doth not restrayne to the same forme of
syllables, but at least to any plaine, cer-
taine, or indicatiue proposition concluding
or expressing the same effect.

But now how haue these good fellowes

F.iii.

shelwed

**Practises
of Papists
against
the Q.**

shewed their good affection in practise? For sothe some, the great ghostly fathers, whereof some yet liue et insidiantur salutibonorum & reipub. and lie in waite for destruction of the state and of good subiectes, refuse to acknowledge her Maiesties authoritie, and that so doubtfully, as it is not expressedly certaine, how soeuer it be consequently euident, whether they sticke at the matter of the supremacie, or the very title of the crowne.

Storie.

Other some are such, as one of them, euen openly in her Maiesties hiest court of Parliament made such mone that his counsell was not followed in Quene Maries time to heu by the roote, as all men plainly saw and vnderstood his greefe that the Quenes Maiestie was not in her sisters time dispatched. And it is sayd that some other made graue motions for her disheritance.

Louanists.

Other, because they can not get her highnesse to cesse to be their lawful quene, them selues haue deuised to cesse to be her actuall subiectes. Because they can not shift her Maiestie from her crowne, they haue shifted them selues out of her highnesse dominions, and are fled beyond the seas.

seas. Some being there send hether their
heretical, seditious and traitorous booke; ^{Seditious}
yet licenced there against good president of ^{writers.}
Princes, and against the example of her
Majesties honorable demeanour toward
the same Princes, which by them selues or
their Officers, rather ought to haue re-
strained such doinges, then to leaue so
shewd occasion of taking harme them sel-
ues by the like. In these booke her right
is impugned: her faith is defamed: her go-
uernement is discredited: her honour is
touched: her Majestie is many wayes vi-
olated and abated: the Religion that her
highnesse holdeth and publisheth, is called
schismaticall, heretical, deuellish, and with
as many ill fauored names as they can re-
herse, being yet in such eloquence perfecte
orators: the Preachers and professors
of the religion that her highnesse setteth
forth and professeth, are termed worse
then Infidels: her title of supremacie ouer
all her subiectes is defaced for an vsurped
and vndue name. And yet forsothe they
thinke this geare gayly colozed, and there-
by conducted to haue safe passage among
her subiectes, if they can say, not that the
Queene is an heretike, a schismaticke,

worse then an Infidel, not to be heard, not
to be obeyed, not to be esteemed to haue in
dede the holy places and offices whose title
she beareth, but pardie that al they be such
that holde the same religion which the
Quene doth not only hold, but also aduise,
commaund & procure to be holden. They
thinke it trimly handled, if they do not
say that the Quene chalengeth and vsur-
peth a proude, wrongfull and false title,
but onely that her Clergie haue fastened
vpon her such a title, which it is well kno-
wen that with free conscience she vseth.
They thinke them selues cunning sel-
lowes, and their bookes well warranted
in England, if they do not call the Quene
in plaine speache Tirant, Infidel, Arrian,
and such like, when vndirectly they implie
it, and do applie to her cause the examples
of pagane, Arrian, tirānous and wicked
Kinges and Emperours. Who seeth
not this so grosse a mockerie offered to so
wyle a Prince? as if for good maners sake
they would forbear to say that John is a
foole, and onely say that he that is in Johns
skinne is a foole. God rid their skinnes of
vntrue subiectes. This is done like fine
men, all together as suttile and as false, as
our

our late Rebelles, that rising in armour
with actuall rebellion against her Maies-
tie and her gouernance, would yet needs
proclaime that they were true and faith-
full subiectes, well disposed persons, and
had very good meanings. Yet were those
falle traytours somewhat more curious of
their honestie and truth than these good
writers, for those Rebelles yet reserued
one sure starting hole, to defend their fast-
nesse to the Quene, because they haue not
told vs what Quene they meant.

An other companie of good sure men
at home, receiue these goodly booke, ^{Spreders} spreade
them abzoade, rede them in audiences and ^{of seditious}
corners, commend them, defend them, ^{bookes.}
geue them great praise for learning and
substantialnesse, as matters vnanswera-
ble, they amplifie them, they set them out,
much like to false seditious talebearers
that during this late rebellion spred ru-
mours in the quiet partes of the Realme,
what numbers of thousandes these re-
belles were, how armed, how hoised,
what rank riders, what mighty strong, ac-
tine and couragious fellows, what Gi-
antes, as if all the rest of England were
but thepe: what wonderous confederates,
what aydes, by land, by sea, from Hierusa-
lem,

lem, and no man knoweth whence, I thinke euen out of Purgatorie, as the popish Festiual telleth, of the dead felowes in the churchyard that rose with their spades, shouelles, & other tooles that they vsed in their life, to defend him that was impeached by theeues to say De profundis for their soules. And all this was no more but to discourage the Queenes true subiectes and soldiers, and to rayse vp in doubtful men inclined to papistrie, a daring to ioyne themselues to such a supposed strong side and faction. And yet these be not taken for seditious, as they are: the reason is because they are not yet hanged as they ought.

Spreders
of rumors.

Good
chirch will
it neuer be.

An other knot of such good companie be common rumorspreders, of whom the publike fame is that there be or haue bene certaine notable and noted walkers in Paules and such places of resort, so common that the very vsuall places of their being there, are ordinarily knowen by the names of Papists corner, and liers bench, sauing that I heare say now of late many of them flocke more into the middle isle, which is supposed to be done partly for better harkening, and partly for more commodious publishing. The suspicion,
grudge,

grudge & talke goeth among the Quenes
good subiectes, how such fellows be the
coyners of newes: In the beginning of the
rebellion, how lustie they were, how their
countenances, their flæring, their flinging
paces, their whisperinges shewed their
hartes: how they had newes of euerie en-
crease, of euerie going forward, and of eue-
rie auantageable doing of the Rebelles:
how they haue newes out of Fraunce and
Flanders with the soonest, God knoweth
what they send thether, and with what re-
ciprocation they requite suche newes a-
gaine: how they had newes of the late hor-
rible murder ere it were done, as if they
had ben accessaries befoze the fact: how Clubbe.
they wryte letters at home directed to them Basto.
selues: how with these pzetie letters, while
they be fresh bleeding, that is, so scarcely
dye that the ink blotteth, with their great
countenaunces, with their taking vpon
them wonderous intelligence and great
insightes in secretes of Princes, as if they
were Kinges cousines, and with their of-
fringes of wagers, and such other bragge-
ries, they deface (as men say) all that can
be brought or reported neuer so truly of

any good successe to the Queene or her
frendes.

Quere =
thwart
Papistes.

Cop. &c.

An other sort there is, like kestrelles or
troutes, they euer flye agaynst the wynde,
or swimme agaynst the streame, in queene
Maryes time great Gospellers, now great
Papistes, men that would euer seme wy-
ser than the present world, and wold faine
be noted to see some singular thing, when
for the most part themselves are the most
bayne and singular foles that liue. No
gouernement pleaseeth them, & as they be
content with no world, so are they mete
to liue in none. But let them beware the
sinne agaynst the holy ghost, it is a perillous
thing. God graunt them to see the horroz
of it, so farre as it may anayle to their
tymely repentance, before that mere apo-
stasie bring them into it.

Papistes
counterfai-
ting Gos-
pellers.

There is feared to be an other subtle
sort, that are in dede of no religion, and
yet at sundry tymes and places, to some se-
cretly, to some openly, to some one where
to some an other, much like the deuided
counsellors in Edward the fiftes tyme,
would seme of all religions. These be
most enclined to papistry, eyther because
God will not vouchsafe that such dissem-
blers

blers ſeale true religion , or that they be
rancke papiftes in deede, howſoeuer they a-
buſe men wyth other ſhew for purpoſes, or
(which I ratheſt thinke) for that they are
perſuaded that the Popiſh faction eyther
for multitude, for welth, for ſozerine alli-
ances, or for hatred to the Quene and her
gouernement (which they perhaps would
wiſhe to be ouerthrowen as all perfect pa-
piſtes would) or for other reſpectes , is
more commodious for their deſire and am-
bitiō or for the toyes in their heades, to
riſe to batage in an other world , Such be-
like haue a good mynde to the aduiſe that
Lentulus wrote to Catiline , Auxilium
petas ab omnibus , etiam ab infimis,
ſeake helpe of all ſortes , yea euen of the
meanest, they make much of al ſides. Such
can I compare to notable pyzates , that
will euer haue within boorde men of all na-
tions and flagges of all Princes and coun-
tries. If he meete with Engliſhmen ſtron-
ger than himſelfe , out goeth a flagge of
England and Engliſhmen aboue hatches,
that he may paſſe in peace, likewiſe he doth
with the Frenchman, Scot, Flemming,
Spanyarde, or other, and many tymes he
doth this not ſo much to paſſe peaceably

himselfe, as that he may the moze vnprou-
uidedly set vpon hym whom he desireth to
spoyle. So happeneth it sometymes that
such a counterfeit papist, as my Lorde of
Westmerland and other, finding the plain
shew of papistry not so commodious pro-
fitable or safe for hym by reason of many
occurrentes that may happe to haue ouer-
taken hym, till he were ready for his pur-
pose, hangeth out a flagge of Ch�istianitie,
dealeth with the Bible & other good booke
as the decayed knight did to whom Bishop
Cranmer vpo a good hope gaue fiftie pound
yearely pension to cherishe his toward-
nesse, he setteth hys men of that nation a-
boue hatches, he deceaueth good men that
be not filij huius seculi, no children of
this world, those he abusethe with protesta-
tions and God wote with the same sayth
that teacheth to keepe no faith, while in the
meane tyme for all this, of their certayne
purpose of pyracie, of their prouision pre-
paration and furniture, of their former de-
uises, nothing is chaunged, their other
company though vnder hatches yet still be
ready till the opportunitie of mischief
biddes them start vp sodenly like the chil-
dren of the earth that rose by miracle of the
serpentes

serpentes teeth that Cadmus had sown.
These be watchers and reach euer to an o-
ther world, they prouide for succeding of
tymes to come, imagining what day shall
follow the dreadfull night. They woulde
be looked vnto by the present day light, be-
fore the night come. These to speake plain-
ly be they (if any such be, as of such mind al
perfect papistes be) that are weary of her
maiesties gouernment, & fall to deuising by
planting a hope of strange titels to vnder-
myne her maiesties estate, such as hang
vpon the hope of Rome after her decesse,
which hope they know can not haue ef-
fect, while her highnesse lyueth and reig-
neth, to whome almighty God graunt to
lyue & reigne while the world lasteth, in
person or in succession of her owne most
royall body. Of this sort was Gardiner
that abused K. Henry with a false flagge of
religion, when he made hys booke of true
obedience. Of this sort was Boner when
he fauned vpon the L. Cromwell, & made
a notable pzeface to Gardiners booke. Of
this sort was Tonstall, and the rest that
wrote against the Pope, Pole, and all pa-
pistry. Of this sort are all those Catilines
companions Papistes that beare a glosing
the

theſe of obedience and waite ſoz a tyme to
utter their malice, till they droppe away
into Manlius campe, or tary with Lentu-
lus, Cethegus, Ceparius, and the reſt to
murder the Conſul Cicero, or ſet the Ci-
tie, I meane the Realme on fire.

Depzaues
of the M.
good do-
inges.

An other leud ſort eyther depzaue what-
ſoeuer the Quenes Maieſtie and her moſt
honozable Counſell doth ſoz the ſafegarde
and commoditie of the realme, or of things
which they can not deface, they transferre
the pzaie to other, being deſirous as it
were by falſe flattery to creepe into ambi-
tions boſome, to raiſe vp a faction againſt
her highneſſe, as if her Maieſtie do any
popular or beneficiall act to the com-
monaltie, by and by they imagine ſome
one or other whom they would make an
Abſolon whether he will or no, to embe-
ſell the peoples loue, ſeyng full well but
not caring at all how they burden with
great ſuſpicions thoſe whom they lode
with falſe pzaies, & perhaps draw into vn-
iuſt harmes thoſe whom they claue with
vntrue flatterie. Howbeit I truſt all men
of credit and greatneſſe, haue taken heede
and will beware that wrongfull pzaies
and imputations raiſe not their mynde,
to a

to a wrong way of climbing, for surely
such popularities and hangings by the
bayne ayre, are not auancements but
precipitations. But such is the cozne pou-
der of treason wherewith these popish ru-
moz spreaders hartes be double charged,
that it must nedes breake forth, and com-
monly to his destruction or great danger
of singeing that ministrereth the fire.

An other sort exercise their rayling
tonges, which by great vse at tables and o-
ther places, they haue made very slippery,
boluble, & flowing, in vnttrue defacing the
clergie of the realme, their liues, examples
mariages, & doctrines: some tell of the li-
beralities of times past, some of the old me-
ry world. And all this is but to this end, to
driue into subiects a lothing of present go-
uernment, & a misliking of the state wher-
in our good pzelates & preachers are main-
teined. An other spitefull dangerous sort
being placed or rather left in places of good
countenance and credit, either in Colle-
ges, houses of studie, offices in the grea-
test household, in Courtes, in Cathedrall
churches, worshipfull rooms in the coun-
trei, and such like, with the very shew of
their countenance, with their liking or

Railers by
on the cler-
gie.

Papists in
places of
credit.

disliking, pulling forwarde or pressing
 down, open preferring or secret pinching,
 so handle the matter that many times it
 is more safe, or at least more commodious
 and auantageable to be taken for a Pa-
 pist, than for a Christian. For well you
 wot how men will smell men of their
 owne faction. And sometyne by these
 meanes, vnconstant Gospellers for ne-
 cessitie or profit sake, become yelders,
 and dissemblers, till at length by Gods
 grace forsaking them, and by his iust
 plage ordinarily lighting vpon yelders
 and halters, they slide by degrées from
 hypocrites to playne apostataes, which
 are in deede the most desperate kinde of
 Papistes. And if this be not redressed,
 in vaine the Preacher preacheth, in vaine
 the Prince and Counsell setteth forth true
 doctrine. For this they can say: when the
 Preacher hath sayd, he hath done, but con-
 tinuall execution carrieth away the power
 credit and people. Trow ye these be good
 meaning men to her Maiestie, that so per-
 secute & vndermine the religion, whereof
 her Maiestie is vnder God, and by Gods
 prouision, the great base and meane of
 stay in this Realme?

A gentle
 prouerbe.
 Let losers
 haue their
 wordes.

But

But aboue all other dothe it not plain-
ly appeare what hartes papistes beare to
her maiestie, when papistes them selues
and notozious open traitors and rebelles
made their plaine accompt, that to rebel a-
gainst the Quene, to practise the alterati-
on of her gouernement, the ouerthrow of
her estate, the displacing of her counsell,
the foyling in of a farre worse in her stead
whosoever it be, and the destruction of her
persone, is the very naturall humoz, affec-
tion and desire of papistes: Consider the
rebellious Charles, loke vpon their compa-
nie and assistants, viewe them wel, note
their ensignes of woundes and crosses, the
inscriptions about them, In hoc signo
vinces, in this signe thou shalt overcome,
abusing the wordes of Constantine to en-
corage ment of their false hipocrisie. Note
their proceedinges, their tearing and bur-
ning the booke of God, their breaking the
Communion table, their prophaning of
Churches with vile Idolatrie, their erec-
ting of abhominable Masse, their chaplens
leud and seditious sermons, and chesely
rede their first proclamation. Find you not
there, in their proclamation, where their
trust was reposed: for sothe in men of that

Rebelles
shew that
papistrie is
traitorous.

port which they call the old and Catholike religion, to whome their proclamation was directed. Finde you not there in their proclamation, the summe of their complaint, the cause and color of their rebellion: forsothe that euell disposed persones about the Quene haue ouercome the old and catholike religion within the realme. Finde you not there, in their proclamation, the declaration of their intent & purpose? forsothe to restore old customes and liberties to the Church of England. If these be true pretenses, then is papistrye being the ground thereof, plainly, flatly, and truly treason. If they be not true, but false and vaine colors, abused by these rebels to deceiue and drawe more subiectes to take their partes, then see what foloweth, then must it nedes consequently be euident that they them selues yet supposed & knew papistrie to be the very likely and apt color and meane to allure men to rebellion and treason against the Quene, as the very kindly baite, and as their naturall affection daily gaping for such opportunity, howsoeuer at this time inconuenience of season, vnripenesse of matter, vntowardnesse of aide, vnredinesse of prouision, vnfitnesse of guides, preventing of coun-

Treason
the natural
humor of
Papistrie.

counsell, stay of their beds & colozs, with
 other good meanes of gods mercifull prou-
 dence, repressed their vnhappy courages,
 which yet daily loke for new time & cir-
 cumstances of lesse encombrance. But in
 the meane time as God gathereth his glo-
 ry out of all things, yea euen out of sinnes,
 so let vs out of this great euell yet gather
 some good, a good example and a good lesson
 to learne to know that papistrise is treason
 and he that is infected with treason is a
 traitor, and so to prouide agaynst them
 thereafter.

Whence come I pray you the prophesies commonly talked of in the beginning of her most gracious and blessed reigne, how many yeares and how many months her maiesty should continue? Whence came the leude coniurers conference with the deuill, how long the Quēnes high-
 nesses gouernement and this religion should endure? Commeth not this geare from traytorous affections of those well disposed persons? Commeth it not from the same fountayne of treason, from whence did flow the supplications which the late monster Gardiner penned and preferred in Quēne Maries time, for restitution to the heyres of the northerne re-

Traito-
 rous pro-
 phccies.

Prognostications.

belles that rose in her most noble fathers
daies, yea and adding the consideration of
theyr restitution to be, because they were
in armour agaynst the king her father for
defense of religion (meaning Baptistrie)
and for reuenge of iniuries and dishonors
(as they sayd) done to her mother? Com-
meth it not from the same affections that
haue raysed the great and lamentable tu-
multes in the realme? And trow you the
same affection still lodgeth not with the
same opinion? I am halfe asrayd, that out
of this fountaine should also spring a few
blinde demie prophecies enterlaced in
prognostications, as Nostradamus and o-
thers pretie bywordes and this that lately
hath written Alas the Moone shall be
called in the house of enemies and pri-
son, wherby is like to happen to vs spe-
cially to the common people much ad-
uersitie. &c. and some other such toys
to fill the peoples heads with buzzes. But
let the best of such be construed. Yet I
would for friendshippe and learninges
sake tell those authoers, if I were ac-
quainted with them, that such vanities
might be spared, and onely so much out of
that art would be set out to the people as
is commodious and fitte for them to see,
and

and lawfull standing with good discretion
for the writers to publish. Such a writer
might happe to be a man so holden suspec-
ted of Papistrie as he mought so encrease
the misdeemyng agaynst his owne person
shrewdly. I speake nothing of the prog-
noscating toy of a mariage sent by to be
printed. But let vs see moe examples.

Remember I pray you Gardiners ser-
mon at Paules crosse in Quene Maries Gardiners
traitorous
sermon.
time vpon this text Hora est iam nos e
somno surgere, It is now time for vs
to rise out of slepe. There he shewed
how God dispenseth eche thing and eche
successe in conuenience of times, he decla-
red what wayes had bene attempted for
restitution of the Popes primacie in Eng-
land, wherein he diuers wayes falsely
defamed King Henrie with intentes of
submission, such was the byshops impu-
dence. He named the rebellions in the
North in King Henries tyme, and in the
West in King Edwardes time, which he
clothed with cleany names, as enterpri-
ses and assemblies, as our late rebels do
in both their first and second proclama-
tions. But sayth he, the houre was not yet
come. He by way of obiection wondered
how the people could without rebelling
beare

He did not
foresee the
fall of Rose
pens to no-
thing.

Accipe
nunc Da-
naum infi-
dias, et cri-
mine ab v-
no Disce
omnes.

beare such iniuries oppzessions and rob-
beries which they sustained as he sayd in
the fall of money and otherwise in King
Edwardes reigne . He answered him
selfe , that the houre was not yet come.
But now (sayth he) the houre is come,
now is the time for vs to wake from slepe,
as who should say. Long haue we slept,
or long haue we winked , long haue we
bene holden in alwe , glad to dissemble our
treasons and to semble good subiects, long
haue we bozne our soueraigne Lord a
faire face, as if we acknowledged his due
authoritie and detested the enimie to him
and to all Kinges the Pope , long haue we
cloked and hidden our zeale , wayting for
a good houre . Now the dreadfull King
Henrie is dead , the hopefull King Ed-
ward is taken away , the Christian nobili-
tie entangled in snares of law specially
if it may be partially and violently bled,
the prince and tyme fauozeth our side , a
mightie fozen match is made for the van-
tage of our part, now the sonne of our vic-
torie , and the day of our triumph shineth
vpon vs, now is it tyme for vs to wake
from slepe. Though the time once were,
specially in the L. Cromwelles dayes,
when we in shew abhozd the name of
Papistes,

Wapiffes, and would commonly say we
had as leue be called traitor as **Wapiff**, and
bring actions of the case for our purgati-
on, yet now is the time that we glorie in
in these titles, either of **Wapiff** in respect
of these tymes, or of traytor in respect of
those tymes. Let vs not now lese our oc- *Filii huius*
casion, for we shall neuer haue the like a- *mundi.*
gayne, specially for that so much of the no-
bilitie snared with treason are yelued to
our deuotion. Note this geare well, for
Wapiffes did neuer beare her maiestie
greater countenaunce of loyaltie, neuer
serued her with greater shew of saythful-
nesse, neuer protested more truth and good
meaning, than those did to King Henrie
the eight and to King Edward, which af-
terward yet openly shewed what secret
disloyaltie vn saythfulnesse and vntruth
had so long lurked in their bosomes.
Geue once the like opportunities, and be
bold that you shall haue the like speches,
for they haue still the like hartes and like
expectations. They comfort them selues
with this, that the remembrance of these
thinges will one day be pleasant vnto
them, and in the meane tyme (as Cicero
sayth) oculis designant ad eadem vnum-
quemq; nostrum, they note euery one of

vs with theyr eyes and register vs to be
destroyed. Let vs therefore take the con-
trarie course to them. Where they looke
for an other tyme, let vs do our endeouour
to mainteine this tyme. Where they reach
with expectation to altering of gouerne-
ment, let vs bend all our force, policie and
meanes of seruice to the defense of thys e-
state. Where they pray for change, special-
ly of Quenes, let vs pray for continuance
of her highnesses reigne. Where they
hyde rebellious stomakes, let vs shew true
and saythfull hartes. Where they desire
that her maiestie and her Counsel may be
deceiued with flattering and erronious
pretense of policie, pacification, and colour
of clemencie, that vnder that shadow they
may lurke and be nozished as serpent in
bosome, let vs praie to God to geue iudge-
ment to discerne them, to search the bot-
tome of the late treasons, that they may
be shaken out and vned as dangerous vi-
pers. Where their trust is in their Pope
and Popishe treasons and conspiracies,
let our confidence be in God and his pro-
vidence, not shrinking from the same
with our best courage and prudence.
Where they will not sticke to vse all sut-
tle vndermyninges, and will not lose the
bait

bantage of times , that they may one day triumph in cruel violence , let vs pray that on this part be vsed all good policies, that Gods offred meanes & good oportunites be not refused or ouerslipped , that God rent not the kingdome from his anoynted for sparing his enemies , but that it may long flourish in the handes of his most noble and vertuous handmayde our most excellent & gracious Soueraigne Ladie. Thus is it euident by reasons and exam- ples, what hartes Papistes beare to her maiestie.

The third conclusion, that such Eng-
lish Papistes are traytors to the realme
of England &c. hath receaued two proues
already, the one in the generall treasons
of all Papistes to all realmes , wherein
England and English Papistes are in-
cluded , the other in their traitorous
mindes to the Quenes maiesties person
and dignitie, which is the hyest treason
that can be to the realme of England. Yet
are there some other particular doinges
more specially to enforce it , namely the
experience that hath bene of theyr casting
away the care of their countrie and all o-
ther naturall affections, to the end with all
inmanitie & outrageous vnnaturall cruel-

English
Papistes
traitors to
England.

tie to torment Englishe Christians and to
subiect the realme to fozen power for their
false religions sake . I am sure there are
enow and to many that can remember
both that they haue red in credible histo-
ries , and sene in lamentable experience,
how the Papistes haue shewed them
selues so addicted to their supersticion, and
so captiued to an vndue reuerence of their
tyrānous Pope , that they haue for it re-
iected the care of country and of those to
whome naturall dutie bound them.

It is certayne that that Englishe man
which can be contented for Papistrie to
rayse or fauor rebellion in our countrey:
to ioyne in conspiracie with strangers, to
helpe to inuade and spoyle our countrey:
to conuey the crowne of our countrey to
a fozenner: to agré with them in faction
that offer our countrey to prey spoyle and
conquest : to colour fozen subiections of
our countrey with false titles of wrested
law, to submit his fayth to that potentate
that hath accursed and geuen our coun-
treys soules to the diuell their bodys
landes and possessions to them that can
catch them : to belene or fauor them that
spred all vile dishonors agaynst our coun-
treys: to take his part as the most holy one,
that

that claymeth to him selfe from our naturall p^rince the obeyfance of one great part of her subiectes, yea & of all her subiectes in a great part of they^r affaires : to assent that a fozen vsurper shall by deceauable shewes of false religion haue ordinarie meanes by colozs of sutes, reso^rtes, annates, frutes, pensions, inuestitures, and other infinite craftes to robbe our countrey of treasure: to like wel of his doinges and to hold that he doth no moze than he lawfully may doo, which beyng an alien a fozen byshop shall take vpon him to extend hys curse to the p^rince of our countrey and all the people thereof, and that he hath power to discharge the subiectes of the realme from their sayth and allegiance, and hath authoritie to binde they^r obedience to whome he will, and is able to geue heauen to rebelles that shall venture they^r liues in wassing and destroying our countrey: he I say that can yelde hys consent to these doinges & thinkings, must needes be a traitor to hys countrey. And such a one is euery such English Papist as I haue described, and can be none other if he hold the Pope for a true teacher and haue good opinion of of the Popes doctrine and examples. And

to defend that we ought to yelde our
saythes or submission to the Pope, is in
generalitie to affirme all these mischiefes
and treasons . And such as be of that
minde, as all such Papistes bee, can not
in true iudgement be seuered from traito-
rous watchers to put the same in execu-
tion when so euer they may haue times
and meanes to beare them harmelesse.

Let be called to minde the treasons of
the clergie agaynst Henrie the second,
and specially the vile practises of the two
traitorous byshops of Lincolne and Here-
ford agaynst Edward the second . But
principally how as I haue aforesayd the
Dolphin of Fraunce by color of title ge-
uen him from the Pope for King Johns
disobedience to that apostaticall seate, in-
uaded and long possessed a great part of
England : how the deceaued barons of
England, both at that tyme specially, & at
some other times seuerally, at the Popes
will and vpon pronouncing of his curse
agaynst the king, forsooke their allegiance,
tooke part with the frenchmen, spoyled
their owne countrey, and like most vnna-
turall children, at an adulterous stepfa-
thers bidding did thrust theyr swordes in-
to their mothers bellie. Remember Cardi-
nall

naill Boles message to the Emperoz : the rebellions rayfed in that time , and ſince : the late practises in Queene Maries dayes , to bring the realme in thraldome to the moſt insolent and intolerable nation , and to transferr the inheritance of the crowne , with not onely diſheriting but alſo deſtroying the true and naturall heire : their great ſorrow , that it was not perſormed : the great truſt that our Papistes in all their countenances and ſpeeches ſhewed them ſelues to haue of the good ſucceſſe of Henrie the french king, whome God tooke away beſore his accompliſhment of thzetened enterprizes againſt this realme . Let not be ſozgotten their glozienges in their champion of Guiſe. It is yet freſh and raw in remembrance, how openly they vttered their as it were applaudinges, gratulations, and cherefull ſignifications of fauoz to that ſide , even then when , as it is well knowen , the ſame familie of Guiſe ſought , vnder color of his kinſwomans title , and by that ſozen title which was made the title and ^{Romiſh religion.} foundation of this laſt rebellion , to inuade this land, to ouerthrow the Quéenes maſties eſtate , and to transport the crowne of our countrey to ſtrangers.

Let

Rebeldes
confedered
with stran-
gers.

Proving of
paciencie.

Let it be considered what good practi-
ses these late Rebels haue had with stran-
gers to the hazard of their countrie, euen
so far forth as they feared not in their pro-
clamations, with a litle colozable forme of
pennyng, to brag and put their confede-
rates in hope of strangers coming to in-
uade and destroy the realme, which by a
pety, gentle, false terme they call refor-
ming the realme. Let it be well weyed
what they meane to the realme, that vn-
der colour of succeeding do so far vnder-
mine the head of our country, that by ray-
sing some to a hope of the next succeeding,
they conuey the countenance, fauour and
supporation of a great corrupt number
of suche as may frame them selues any
hope of gaine that way, to other persones
that by such kindled ambition may be the
more hastily emboldned. Such mad hopes
made lewd bookes to be published in print
to entitle strangers to our crowne, and to
geue aduise to cherishe the amitie of
Fraunce to this ende that the rebellious
nation of England (as they terme vs)
may by that meanes be tamed, if we wyll
not contentedly yeld to such subiection. It
is not nothing that the same bookes were
ambiciously published in Paris, and set vp
vpon

vpon euery post and piller , and by men of
 great place and charge most earnestly de-
 fended , when on our Quænes maiesties
 behalfe they were required to be suppres-
 sed. I speake not yet of the worst bookes,
 well knowen to the best persons. This
 to doe is to shew vs a Sonne rysing to
 whose worship they would faine draw vs
 from our Sonne declining , as they sup-
 pose . No , no , our Quæne is our true
 Sonne : and what so euer shining thing
 they wold set vp in her time , it is no right
 Sonne , but an vnlucky Comete. And it is
 not yet none , I trust , with our Sonne :
 or if it be , I hope yet God will lengthen
 the day to our Sonne for his honors sake ,
 as he did to Iosua , and the rather shall all
 god subiectes haue cause so to hope it , if
 the residue of the day may be so spent as
 Iosua spent it , and for which purpose God
 did prolong it , to rid the world of Gods
 enemies. Let it be suspected what hopes of
 preuention , anticipation and most dread-
 full mischiefes , which I feare and abhorre
 to name , the encouragement of such suc-
 ceding , which is the worke of Papistes ,
 may minister where the onely person of
 our most deare and precious soueraigne
 Ladie standeth without any moe meane

Plures ad-
 orant so-
 lem orien-
 tem quam
 occiden-
 tem.

Mutantem
 regna Co-
 meten.

wayes of her most honozable and ioyfull
 issue betwene them and their desired ef-
 fect the vtter vndoing of vs all, and special-
 ly where the power of reuenge may by
 possibilitie fall into their handes foꝛ whose
 sake it should be attempted. It is no small
 mischief, danger, and apalling of sayth
 and courage, when our pꝛince must be de-
 fended agaynst those that by possibilitie
 may aspire to hope to haue colour to be
 our pꝛinces them selues and to wreke it
 vpon good subiectes that serue our Quene
 truely. What kindnesse oꝛ naturalnesse
 will do, hath bene abundantly shewed al-
 ready diuerse wayes. And in the late
 murderous mischief, a most foule pꝛes-
 dent, but a most perfect lesson, this one
 thing is much to be noted, that it was
 here by rumoꝛ repozted as done, befoꝛe it
 were done there, which argueth that the
 conspiracie extended hither, and how far
 further (oꝛ rather nerer) is good to be quick-
 ly and earnestly searched, and by the same
 example to be remembꝛed, what harme
 the losse of vsing occasion hath bredde,
 when it might haue so bene pꝛeuented,
 that neither he had bene murdered, noꝛ the
 Quene encombꝛed, I dispute no titles. I
 haue

Nouissi-
 mus error
 peior pri-
 ore.

hane no reache beyond our Quene. I can
see nothing beyond our Quene but a
Chaos of miserie, therefore I am lothe to
looke so farr. My onely care is, as my pray-
er is, & all good subiects ought to be, for our
M. Maiesties preservation. What other
title so euer be pretended, be it good or bad,
if it shall once threaten danger to the
Quenes maiestie whose title and gouer-
nance we know to be true and haue felt
to be good, I wish it destroyed and put out
of hope, least it hope to sone, to fast, to
much, to hye, and ioyne with to many.

Record I pray you the anathemas of
the conspiracie of Trent, their cruell and
dangerous practises against this realme,
and against all other of Christian profes-
sion, the Popes sentences agaynst our
Quene and Countrey, and all this well
liked of, and holden for holy by our owne
vnhappy Papistes. Remember the deu-
ises to put the same sentences and conspi-
racies in execution, in Fraunce and Flan-
ders all at one time. Consider the con-
currence and enennesse of time of this re-
bellious enterprise in England, and that
late murderous and haynous attempt in
Scotlande. Wnt to pike a little more

Haud rec-
te tempo-
ribus diui-
sa sunt tibi
ista, Daue.

good out of the late ill dedde of horrible
murder . What say the Quænes good
subiectes to be the cause , why after our
rebelles vanquished , the Regent was
slayne , that should haue bene done befoze
to serue our rebelles and their conspira-
ters turne . For sooth their traitors there
and some conspiraters here Englishe or
Scottish saw full well the sincere frende-
ship of the Regent to the Quæne , that not-
withstanding all the practises from hense
to the contrarie , he minded to deliuer our
rebelles , whereby the counselles and com-
plices both here and there must haue bene
disclosed , they politikely prouided , by assent
to murder that noble gentleman betimes ,
whose bloud added to other bloudes so crye
to God , as it is perilous to draw to much
into societie and partnership of those a-
gaynst whome such bloud so crieth . This
is the common feare of good subiectes : and
to feare to much rather than to little , may
be more folly , but it is lesse fault . It may
haue lesse cause , but it hath moze truth ho-
nestie and fayth . Wey well if these be
the meanes that my lordes of Northum-
berland and Westmerland , and their com-
pany haue sought to bzing the vniing of
realmes

realmes and crownes, and to worke the effect of theyr proclamations both for state and religion, which doing such men brag to be so beneficiall, & with the same and the titles thereof reach not so farre as by any these meanes to make such uniting in the person of our most noble Quene, nor such attemptes for religion and other effectes can be atcheued with her liking: then what successe is to be looked for of their deuises and what marke is it to be feared they shoote at? They and such other Papistes and ambitious practisers may perhaps iustly and truly say, protest & sweare that they intended not the effect of such purposes while her Maiestie liueth, for it may be that they meane peraduenture that her highnesse should not liue so long. God preserue her to outlyue all them that haue liued to long. This example is terrible, and would be profitably vsed.

You can not forget how the Pope claimeth, and our Papistes do graunt him the superiouritie ouer Ecclesiasticall persons. Their obedience is thereby withdrawn from their Prince, and from the seruice of their Countrey, & they exempted from their duties to the Prince and

Popish
clergie no
good sub-
iectes.

k.iii. realme,

realme. Like is the referring of a ecclesiastical causes to the Pope as to the supreme iudge and ruler. Great wrong thereby is done to the Realme, great withdrawing of the bodys of subiectes from presence to serue and defend the Realme, and great transpotation of the treasure: the foule examples whereof in pilftring and scraping within the Realme, to serue the insatiable conetise of Rome, appeareth by the many lamentable complaints in their owne histories, with which enormities and oppressions as most burdenous and perilous to the Realme, our parlamentes and specially Commocations, haue before time found themselves maruelously agreed. And yet this heuie & ouerchargeable yoke must be reduced againe by our Papistes, yea and our new anageles of Louaine, with whom the euill sprites at home do accord, can terme these intollerable exactions, but a small pitance or trifle to acknowledge our good will to our mother church, and can call the reasonable mistaking or iust groning thereat as a niggardly grudging. Liberall men, I assure you, and no maruell, for they be of his faction, that sometime bragged that the aduancing

Harding.

Wolsey.

cing of himfelfe to the throne of Rome,
Should cost him all England. So small
a thing theſe Papiftes accompt it to ven-
ture all England at a caſt. And good rea-
ſon haue they, for they venture it at the
perill of other mens loſſes, for whoſoeuer
reigne here by their treaſon, they are like
to keepe or increaſe their wealthes and
dignities.

Let it be thought vpon how much theſe
fellowes eſteme the common knot of fide-
litie to the Prince, whereby the peace of
the land is holden together, and eche mans
due propertie is preſerued, which beleue
that the ſame faith is diſſoluble at the will
of a ſozein prieſt.

Let alſo this deſcending gradation be
conſidered concerning Papiftes and their
hope, how true they will be to their Coun-
trei, that are not true to God: how true
they will be to their good Prince, that are
not true to their Countrey: how true they
will be to any ſubiect, that are not true to
their Prince: and thereby let their confe-
derates beware that they be not made bot-
tles, firſt filled & then emptied, & afterward
hanged vp by the walles. Let the Duke
of Buckingham in king Richardes tyme,
and

Traitours
not true to
their owne
fellowes.

and infinite other beate thys wisdom in
to their head, to know how ill a tyrant or
one that atteyneth a crowne by mischief
and wrong, can beare to liue detbounden
to those that aduanced him, or subiect to
their reproche, & being once fleshed in mis-
chiefes by their helpe how litle conscience
he maketh to procede further and specially
vpon them whom he knoweth in his con-
science in toyning with him to haue well
deserued it. Let them well digest the
vicont of Melunes admonition on his
death bed to the English barons in the be-
ginning of the reigne of king Johns heire.
And let them neuer say that they the late
rebels and their complices had no such in-
tention to ouerthrow her Maiesties estate,
sith the thinges expessed in their first pro-
clamation can not be done while her Ma-
iesties estate continueth, who hath so ho-
nozably oft protested to preferre Gods
truth aboue her crowne and life, which
God long preserue.

Let all Englishmen, thinke of this and
beleue it as experience hath taught it, that
where Monkes and religious persons
changed their surnames and had many o-
ther solempne ceremonies at their professi-
ons, which they sayd did signifie their ver-
tuous

Monkes
forsooke
their coun-
treys and na-
tural dutie.

tious renouncing of worldly and carnall
 fantasies, the same pretense of signifyng
 was utterly false, like the pretense of re-
 fusing the othe to the Quene: and the very
 true meaning such as is proued by the con-
 sequence of their deedes, was no other but
 that euery perfect Papist both take vpon
 him a zeale, for defense of their God the
 Pope and his heresie to throwe away all
 due and naturall beneuolence and sayth to
 Prince, Countrey, parentes, frendes, and
 all those iust and due respectes, whereunto
 God by the law of nature hath bounde
 them in this world : and this must so be,
 for the other true bowe of renouncing, was
 made before in Baptisme, and remayned
 still in force.

Therefore
 many Bi-
 shops wold
 not be con-
 secrate till
 they were
 made
 Monkes.

To all these inconueniencies and trait-
 torous absurdities they must nedes be sub-
 iect which hold that the Church of Rome
 is the true Catholike Church of Christ,
 and that the Catholike Church of Christ
 can not erre.

The hozroz of their cruelties to the peo-
 ple of their country, of whom their country
 consisteth, whose lines they haue regar-
 ded no more then shæpe, yea no more then
 fleaes, and that with such delite of torment

Cruelties
 of Pa-
 pistes.

as if they still cryed out as the heathen tyrant did *fac vt sentiat se mori*, let him fele that he is dying, & as the Pope himself did that caused some of his Cardinales to be toymented in such maner by speciall commandement, that he being in a garden vnderneath saying hys deuotions, might heare them cry: all this I referre to the large, faithfull and learned explication of that good diligent and vertuous man Master Fore in his Booke of Actes and Monumentes of the Church, where as in a glasse doth evidently appeare what nature or any kinde, respect to kinne, reuerence, pitie, loue, or countrey, reigned or rather remained in the furious hartes of Papistes. how smothly soeuer the hypocrites wyth Crocodiles teares or wild Irish laughter, do faine, flatter and abuse those in whose power they be, till they haue their time of auantage. Though the remembrance of these thinges be bitter, yet is it holsome. And therefore let it not out of their hartes that haue harty care, and specially charge of their countrey.

Clemencie
can not
winne a
Papist.

That clemencie and gentlenesse can not reclaime them from traitorous minds while they continue in Papistrie, is as plaine

plaine and as true a foyme of speech, as if a man sholde say they must nedes be traytors, so long as they be full of treason, for treason and Papistrie are vnseperable while they be kept vnder, euen as crueltie and Papistrie are vnseperable when they are gotten aboue. Yet for some moze ample opening of the truth of this conclusion, let vs somewhat moze wey their qualities with reasonable consideration and conference of their doinges.

If clemencie and benefites should be hable to reclaime them, it must be for some regard that they must haue of the dutie of thankfulnessse, for benefites receaued of those persons from whose sincerely louing minde toward them, and not from any fozeine enforcing cause, they accompt the benefites to procede. Wherein is to be searched, how much they are likely to esteeme such dutie, by their weying other & nere duties, and agayne how well they acknowledge from whence this clemencie and benefites haue proceeded. For if the hiest and greatest duties of kindnesse moue them not, then is small accompt to be made of their thankfulnessse for temporall commodities, or at the least for bare suffer-

ring them to liue unpunished. And againe
if the same impunitie and other beneficiall
doinges, be thought to come enforced from
other, or craftily wonne by their owne po-
licie, or so to come from your selfe as you
could not chose, then is your thanke so far
lost as there is no hope that euer any such
meane can reclaime a Papist.

Surely he that regardeth not the hyest
dutie, will neuer regarde the meanest.
The dutie of the loue or feare of God can
not hold a Papist from blasphemie against
God. The dutie of faith & allegiance to his
Prince can not keepe a Papist from trea-
son to his Prince. The dutie of deare loue
to his natural countrey can not withholde
a Papist from assenting to, yea and procu-
ring the spoyle, destruction, bondage, and
alienation of his countrey, as I haue al-
redy proued. The dutie of kinde and na-
turall pitie can not stay a Papist from
murdering the feeble sexe, nor the silly ten-
der infancie, nor reuerend eldest age. The
dutie of familiaritie in youth, of friendship
in grauer yeares, of continuall societie du-
ring all the life passed, with heapes of
mutuall commodities, can not pull backe
a Papist from inhumanitie of sacrificing his
dearest frendes. The dutie of hono^r of Chil-
dren

ben to parentes, or loue of parentes to
childzen, remoueth not a Papist from his
naturall crueltie. The dutie of entier loue
and felowship betwene man and wife, hold-
beth no place in the hart of a Papist. No
dutie of kined, no estimation of learning
& vertue, no good respect that moueth good
men to loue & compassion, once toucheth a
stubburne Papist. Al these duties we haue
sene broken, yea neglected and throwen
away by Papistes. And is there hope that
clemencie can so farre winne them, as to
hold them in truth to the Prince, from
whom they receiue it, if opportunitie
serue to bring them out of her danger, or
her highnesse into their danger, which
God forbid:

Whensoeuer (which God graunt
neuer be) her Maiesties person should
stand in theyr curtesie, it is euident that
then the gate were open to their de-
sires, to theyr flourishing, to theyr con-
quest, to theyr abilities of reuengyng,
and to their perfect triumphyng. And
will they, trow you, omit all these that
they so earnestly gape for? will they let
passe any occasion that may bring these?
and all in respect of her gracious clemen-
cie, and benefites: no no, that will not be.

It greneeth me to thinke and I abhoze to
wzite what opportunities they are lyke-
ly to seeke and vse, hauyng now pressed so
farre as they haue already done with
theyr enterprises, shadowed with such
hopes as theyr proclamation hath vttered.

But admit kyndenesse were in them for
benefites where they impute them. It is
as well knowen as a common prouerb
that, where her Maiestie of her singular
goodnesse of nature (which yet were farre
greater goodnesse, if it be directed to the
onely preservation of good men, and not
further stretched and abused to the cheri-
shyng of euill and dangerous men) hath
forbozne and restrayned execution of law
agaynst them, which yet are the lawes
made expressely for her Maiesties safetie,
theyr ordinarie saying is, you can haue no
law agaynst vs, God so prouideth for vs
hys chosen anointed, that you can haue no
law, or if you haue, you can not execute it,
god so preserveth theyr side for soth & so bzi-
dleth her Maiesties power, by hys own in-
stinct or by theyr owne meanes of policie.

See the examples of theyr thankeful-
nesse. Did ever those Papists, whose lines
were saued by good Bishop Crammers
meanes, who were brought bp, who were
defended, who were aduanced, who were
shelded

shelded from harme & perill by hym , ones
 requite hym with one drop of kyndnesse:
 And yet they spake hym faire in hys pro-
 speritie . Quayled the great liberalitie of
 kyng Henry the vij. to rayse by any kinde
 remembrance in Papistes , that were
 great in Quene Maryes dayes , to stay
 them from assentynge to the captiuitie and
 danger and sekynge the bloud of hys most
 noble daughter our most gracious soue-
 raygne Ladie: And yet durynge kyng Hen-
 ryes reigne , they shewed a seruiceable
 face , as if they would haue spent theyr
 bloudes , to kepe wrong from hym and
 hys , and byd serue agaynst Papistrie it
 selfe, till theyr treason and Papistrie was
 rype to be aduanced . Are not the great
 doers of thys last rebellion and conspira-
 cie, those of whom her Maiestie hath most
 well and bountifullly deserued ? And yet
 while they were in her p[re]sence, they were
 as desirous as any that be now about her
 to haue her Maiestie thinke of them as of
 good and faithfull subiectes. Yea when they
 were nere the execution of theyr treasons,
 beynge suspected and examined therof , de-
 nyed it , and made vehement hye protesta-
 tions with great othes of theyr purpose
 to the contrarie , and theyr readynesse to
 subdue

Periuri q;
 arte Sino-
 nis.

Vnum
nōris,
omnes
nōris.

subdne them that should breake the peace,
as in her Maiesties proclamation appea-
reth. The successe of whoes doynges, so
shortly folowynge, amounteth to as much
as if they had playnly sayd, what soeuer
biser of faith, whatsoeuer promysse of true
allegiance, what soeuer assurance of
wordes, what soeuer employeng them sel-
ues agaynst theyr owne partes till perfect
readinesse, what soeuer iudgyng and com-
demnyng of theyr owne faction beyng not
yet strong enough, Papistes do pretend, it
is to no other end but to insynuate them
selues into fredome from mistrust, and to
draw her Maiesties eyes to looke an other
way, to byrnyng her into a securitie till the
danger be vnauidable, as I trust it neuer
shalbe, if good subiectes sticke well toge-
ther to her hyghnesse, which shalbe so long
as her Maiestie shall as she doeth sticke
well to God & her good subiectes, & not to
suffer them to be disabled to defend her.

Surely when Papistes are come so far,
that the wyfe can procure the murder of
her husband, the father of hys sonne, the
mother of her child, the frend of hys dea-
rest frend, and so in all degrees of coniu-
ction, shall her Maiestie looke to haue cle-
mencie and liberalitie requited with loy-
altie

altie at theyr hands, that already boast that
they receyue no clemencie or goodnesse of
her, but by theyr owne cunning meanes,
or by a superiour enforcement.

And trulph of this theyr great unkynde-
nesse, there is one great reason while Pa-
pistrie remaineth in them; Earthly
thynges must geue place to heauentlie, and
transitorie to eternall. They esteeme the
voyce of the Pope as the voyce of the eter-
nall God. While her Palettrie actually
reigneth ouer them, they suppose not them-
selues to lyue vnder her hyghnesse as sub-
iectes, but to be holden as captiues, and so
with all theyr fained shewe they beare to
her a seruile reuerence; euen altogether
such as the bond Poyes haue done to the
Spanyardes, and as Cardiner and his fel-
lowes byd beare to kyng Henry the viij.
and to kyng Edward, and my Lordes of
Northumberland and Westmerland and
theyr companie with these that haue drop-
ped to them since or shall hereafter shrinke
lykewise from her, do beare to her selfe.
They are ready further at theyr God the
Popes voyce, whensoever they may be ha-
ble, to shake of her yoke and gouernement,
with opinion of meritoriousnesse, as the

Papistes
obedience
vnttrue.

byle Monke that tempered a tode for hys
naturall kyng, and as doctoꝝ Packerell in
tymes past, and some other both then and
since haue openly vttered. Agayne where
they suppose theyꝝ auncesters and frendes
soules, for lacke of the helpe which the
Quene kepeth from them, to lye in vn-
speakeable paynes: where also they sup-
pose their owne soules to lacke their ghost-
ly comfortes, them selues to be cut from
Gods church beyng seuered from the pope
the hed thereof; chiefly where they thinke
not onely them selues, but also theyꝝ chil-
dren and posteritie for euer, to be by the
settyng forth of this Religion which the
Quenes hyghnesse anaunceth, drawen in-
to a continuall dangerous streame and
vnrrecoverable state of damnation. And
where all this whyle they are further per-
suaded (as they must nedes be, if they thinke
the Romane church catholike & the Pope
the hed therof, and the catholike church
and the hed thereof to be preserved from
possibilitie of erroꝝ) that by force of the
Popes sentence and for schismaticall and
vnrepentant swaruyng from hys church,
her Maiestie is not in Gods sight iust
Quene of this realme, with remembꝝing
how

how farre they thinke they may or ought,
when they dare, to shonne her as a person
excommunicate, and to withdꝛaw from
her all ayde, relief, seruice and obe-
dience: is it, trow you, to be thought that
such benefites as they receiue in clemen-
cie and otherwise, which yet they impute
to Gods pꝛeseruing them for the holynesse
of theyꝛ cause, or to theyꝛ owne policies in
deceiuyng her, are hable to weye downe
those depe and eternall considerations of
miseries which they beleue them selues to
sustayne by her meanes? It is not possible,
beyng so perswaded of her right to the
croune, and of the Popes power ouer her
croune and person, as they be. Whyle they
thinke them selues true Israelites, the
chosen people of God, and the Pope theyꝛ
Moses or rather Christ, what accompt
make they of the pꝛince, whom they serue,
other than as of Pharao: or make they any
more conscience of withdꝛawng all du-
ties from the Pꝛince and theyꝛ whole con-
trei, than the Israelites dyd of robbing
the Egyptians, how saye soeuer they
spake, promysed, or bound them selues
when they borrowed theyꝛ iewelles: Ma-
ny such examples haue ben seen in her

Paiefties most noble progenitors dayes,
but most chiefly and most evidently in
her owne.

Wapistris
encreaseth
by lenitie.

Of lyke truth it is that Wapistris being
an heresie, or rather a bundle made up of
an infinite number of heresies, must nedes
haue the p[ro]p[er]tie of heresie, to flourish
with indulgence and lenitie. We see the
lyke example in the sect of Arrians, which
vnder hereticall Emperours exceedingly
encreased, and beyng ones condemned
& restrayned by punishment, hath woyn
away to a few. So farre as kyng Henry
the viii. went in reforming religion, which
was to abolish the primacie of Rome out
of this realme (a noble conquest) with cer-
taine grosse idolatries: dyd not the seueri-
tie of hys lawes, the awe of hys person,
& the dyed of due execution, so hold downe
those partes of Wapistris which he sup-
pressed, that they durst not ones shew
them selues in hys dayes: and yet in the
same tyme the greuous law of sixe Ar-
ticles made agaynst Gods truth, and sin-
isterly procured by Popish clergie, nor yet
the earnest inquirie, nor cruell executyng
of it by Bishops & other, could hold downe
the truth of the Gospell, but that it brake
out

out more and more vpon them. The reason is, that Papistrie and Christian truth haue two seuerall endes: truth respecteth heauen, and Papistrie the world. Whereby theyr adventures & enterprises are commonly diuerse: the Papist dare boldly set vpon any mischief, where he hath hope to auance hys falsehode: The Christian dare constantly abyde any torment to to geue witness of Gods truth. And such qualitie of Gods truth haue the auncient fathers described, when one of them calleth the bloud of Martyrs the water to water Gods garden, an other sayth that they encrease with cuttyng downe, and o-ther in other maner haue exprested the same meanyng.

But now being vnder a Christian Prince in dayes of rest (blessed be almighty God, and long pserued be her maiestie the instrument of it) as it is not mete that Gods Church, after Julian the Apostataes maner, be persecuted to make it encrease, but holden downe with good discipline for maners that it grow not wilde and runne out into wantonnesse, so is not the Church of the Devill to be mainteined and multiplied with indulgence, winking and slack-

Papistes
dangerous-
ly cheri-
shed.

nelle of correction, but with good severitie
to be restrained, that it grow not to such
ranknesse to choke the true church in dede.
The licentiousnesse of Papistes speech is
great, they dare do and say they care not
what, they haue their assemblies and ordi-
nary conferences together, their leude
and seditious bookes, and such courage as
the truer sort of her Maiesties part are o-
uercrowed, as the good preachers dayly
complayne, and so long I pray God they
complaine not that God heare them, and
be angry that other heard them not. Po-
pish priestes, who sometime triumphed
that they were so esteemed Popish, and by
that meane got those thinges together,
enjoy the great ecclesiasticall liuinges
without recantation or penance, yea and
in simoniacall heapes: Cathedrall Chur-
ches are stuffed with them, as denues of
theues: they are in offices: the meaner
sort depend vpon them, and partly by ex-
ample, partly by common desire to crepe
into fauour of their superiours, and partly
also for that the great ones are loth to
haue other about them, are perillously in-
fected: the very spyes and promoters of
Quene Maries time, without change of
their

their opinion are cherished & marke men
against an other day. Mercie may haue
her excelle, and clemencie may be great
crueltie, when it ouerfloweth to the good
mans danger.

Yet is not my minde that for mens
baze opinions or mistakinges in contro-
uersies of religion, being otherwise honest
and ciuile men, & where the same extend
not to participation of treason, or to those
Articles that implie a dangerous mea-
ning to the state, they should be by and by
destroyed, but restrayned from insolence
and licentious spreding of their errors,
and with doctrine & examples be reduced,
but specially that confidence be reposed
in men that be better assured. Such ma-
ner of crueltie were to imitate Papistes,
rather than to correct Papistes. Meaner
punishments than the paines of treason
ar meter. Conuenient discipline, comning
after good teaching, were profitable. But
those of them that in tyme past haue bene
shepebiters, and hetherto shew no true
repentance, it is likely that they haue the
common qualitie of olde shepebiters, they
will neuer leaue it, and they cannot be
kept without danger of the flocke and
state

No cruel-
tie for sim-
ple opini-
ons.

Old shepe-
biters pe-
rilous to be
kept.

state. Of this may Gardiner and Boner
(whom God hath sent from hence, I dare
not say taken from hence) be notable ex-
amples. Many moe there haue bene and
be: and some of those that be, remaine not
onely in her Maiesties power, but also in
her charge.

The other Conclusions following haue
great difference from these wherof I haue
made some explication. Of these yet no-
thing so large an explication haue I made
as truth is well and easily able to furnish,
nether can I so well make it as the expe-
dience of the cause asketh to geue the van-
tage of eloquence to the goodnesse of the
matter, to helpe to draw it into credit and
effect of well mouing. But being as it is,
rude and true, great conning and finenesse
is the least needfull, where those for whom
it is most intended are so wise as it is farre
more easie for naked troth to enforme
them, than for any gay speech to leade
them. This is the diuersitie of the articles
declared, and of the articles remayning:
those that be past conteyne matters of fact,
doinges, maners, and dispositions of men
abrode, the certainties and circumstan-
ces whereof cannot be vnderstande of any
the

Matters
of facte not
known
but by in-
formation.

the wisest men in the worlde by way of
contemplation, but must be brought vnto
them by relation of true and faithfull sub-
iectes, by common rumoz and speech of
the honest sort, or some such other meane of
intelligence and experience: by reason
wherof I haue ben bolder of things con-
sisting in doing, and tossed in talke abrode,
to gather such a certaintie of report of
things, for the better considering of danger
to her Maiestie and the estate, as is in dede
the very common and ordinary burden of
euery honest mans hart to see them, and
necessarie thynges to be layed befoze those
that may amend them.

The other conclusions that folloiw,
wherin I neither haue nor will wade so
farre, are matters of consultation and me-
ditation. The effect therof, which is the
safe preservation of the Quenes royall
Maiestie and the realme, the auoyding of
dangers that threaten the same, the esta-
blishyng of assurednesse, boldnesse, courage
and freedome of her hyghnesse most good
counsellors and subiectes, the taking auan-
tages of oppoztunities and occasions, the
wedying out of deceiuers and vndermy-
ners, the defense of her Maiesties honoz

& dignitie, she meanes to answere charges
toward God, & namely in dealing with
men as they be affectioned to or agaynst
God, this effect I say of those other conclu-
sions I know both continually occupie her
Majestie and her most honorable counsell-
ers in thinking on them and providing
for them: therfore it shall no further occu-
pie me and other meane subiectes than in
prayer and readynesse to serue as her Ma-
iestie and her counsell shall see fit to em-
ploy vs. I will not therfore in discoursing
of them encomber my selfe and other. It
shall suffice me, and so ought it to content
all other, to know as we do know, what a
wise Prince we haue, what good Counsell
she hath chosen, how well they haue go-
uerued, what frute we haue had of it, so as
nothyng is left to vs, but to geue thankses,
to beware that our owne sinnes geue not
the occasion of losse and change, to serue
dutifully and to pray deuotely.

Howsoever the nature of Papistes
hath shewed it selfe, that they are most glo-
sing traitors till they haue theyr aduan-
tage, and most cruell tormentors when
they haue obteyned it: howsoever it be
true that though her Majestie heape them
with

with infinitie benefites and cheris them
with unmeasurable and dangerous cle-
mencie, though they crepe and crouch, and
with theyr promise of sayth which they
thinke bound to kepe no sayth, speake ne-
uer so faire, and for the tyme dissemble
theyr zeale, holdyng them contented with
glozious and false shewes of policie to per-
suade a certaine traitorous temper and pe-
rilous neutralitie,) if they repent not their
error and change not their Religion, they
hate her, they watch theyr tymes, they
transferrre the p[ro]p[ri]eties of her good governe-
ment to those that neuer deserved it, they
be redy to undermine her estate while she
lyeth, as they did with her brother, and to
defame and deface her beynge dead as they
dye with her father: howsoever they now
hide, or hereafter utter theyr stomackes: it
is on the other side true that though her
Maiestie should shew to Christians in bo-
dylic and tempozall thynges great hard-
nesse, yet is it so recompensed and over-
weyed to vs in the freedom and ioy of our
consciencs, that we must and will still
loue her how much more then beynge our
so god, louyng and beneficiall soueraine

It is we that depend vpon her, it is

P.ij.

we

Onely
Christians
true to the
Quene.

we that thinke it shalbe moze easie and
better for vs (euen in respect of our world-
ly life, and benefites, though there were
not a greater prospect beyond) to die at her
foote in her defence than to ouerliue her
Maiestie, the same being expressed by her
enimies Gospellers be they, whom though
her maiestie can by no meanes make to
cease to loue her, yet by ouermuch cherti-
fying of Papistes, she may make lesse
strong to defend her. Our case is such as
her Maiestie may be assured of vs, that we
stand for her, not only as for our Prince,
our louing soueraigne, our mother, our
countrey, our hauiours & possessions, but
also for the liues, and (that most is) for the
soules of our selues, our wiues, our chil-
dren & posterity for euer. If any of this part
haue bene seduced by Papistes, as perhaps
there be, error I hope it is and not malice,
And as it is error, so is it mete to be forsak-
ken as error, I meane not onely forsaken
in pursuing, but also in defending, succor-
ring, pacifying and helping. For let such
make their account to finde no truth, de-
fence, mercy, nor kindnesse in Papistes,
when they get aboue, howsoeuer their
pre-

present turne be serued. To late shall they
wish for the good Prince, whom their own
follies shall haue lost. Let them remem-
ber the policies of Charles vsed with
Maurice and other for assurance of religi-
on against the confederates of Smalcald.
Let them remember the Fremingham
promises for not altering religion. Let
them remember that the very pro-
misers eyther in dede shall not be ha-
ble, or will be glad to say they are not
able to kepe promise with them, or if
they would faine kepe promise they may
hap to be sent after their predecessors.
Let them remember the keeping of e-
dictes and word of a king in other places,
by meane of persons somewhat allied.
Let them remember that them selues
shall not dare to challenge such promises,
no more then the Crane his rewarde for
pulling the bone out of the wolues throte.
Let them remember they shall haue to do
with such as thinke not themselves bound
to kepe faith with them nor any of our side,
& can haue a dispensation at their pleasure.
It is we therefore that pray God to geue
her Maiestie iudgement and all timely

meanes of intelligence, to discern her enemies, and courage to use such opportunities of times as God throweth upon her.

It is we that with thanks to God do acknowledge that God hath so guided the successe of this late rebellion, as if he should haue sayd to her maiestie, Loe daughter, at though necessitie of mine ordinance, and the disposition of thinges for my glorie (which shalbe in the end also your benefit) be such as there must be a traitorous rebellion in your realme, yet this will I do for you: you shall vnderstand it in tyme: you shall haue the meanes, whereby they should accomplish their entent, in your owne power: you shall make your owne match: you shall haue the choyse to name the parties your selfe, that shalbe the leaders and doers of it, even the weakest of credit, wit, and power that you can chose to withstand you: you shall chuse the tyme, when they shall attempt it, the most vnseasonable for them, either to procede in their owne doings together, or for hauing aide to resort to them, either of foraine enemies or domesticall traytors: you shall chuse the place where you would haue it begun,
such

such as lyeth best for danger of contagion
of other, easiest for your selfe to enclose,
hardest for your enemyes to come to, and
nearest bordering vpon your best fozeine
frendes: they shall want furniture, your
selfe shall haue abundance: your good and
true counsellors shall nobly and truly
stand by you: your nobilitie shalbe prou-
oked to reuenge dishonour & slanderous suspi-
cions thowen vpon them by the rebelles
and therby shall haue cause to strue who
may best serue you: your good subiectes
shall euery way shew theyr zeale in your
service: your poore clergie shall poure out
theyr deuout prayer for you and I will
beare them: I will guide the successe to
you victorie: your enemies shalbe so sna-
red, as the victorie well solowed, the trea-
son well examined, the faultie well remo-
ued, the roote well & cleane helued vp, you
may sit free from traitors whyle you lyue,
and your good & true counsellors and sub-
iectes may be set in safe abilitie and en-
couraged to serue you truly and stand
faithfully and boldly by you. See now
that you sayle not me nor your selfe, and
neither by misseuer, nor number, forsake

me, nor lose the benefites that I haue so
prouided for you.

We therefore acknowledge all these
things to haue so come to passe, and doubt
not that her Maiestie will euer with in-
vincible constantie so prouide that those
most noble Counsellors be mainteyned to
serue God and her without feare, and be
so cherished as they may with delite and
free carelesnesse and assurednesse of their
owne estates from perill of reuenge or any
other assault, bend them selues wholly to
 studie for her highnesses preservation.
We pray God to geue her Maiestie euer
the hart to suspect his truth whatsoeuer he
be, (if any euer be as I trust there shall
not) that shall practise to abate any credits
of these most true counsellors, or shall in-
sinuate or geue any aduise to stay the true
and perfect serching of the bottome of these
treasons to forbear the full destruction of
the roote thereof, or to extenuate her Maies-
ties perill, and to say to euery such a one
if any smoke or glimse of signification may
thereunto leade et tu ex illis es. Thou
art also one of them. We confesse it is
time, and we pray, that all her Maiesties
subiects by othe and al other good meanes
may

may be assured vnto her, and that al titles,
all bondes, knottes, alliances, colours and
pferences to her Maiesties danger may be
cut of, what she w soeuer they make, kno-
wing and hartely desiring it may be re-
membred, that no common law of nati-
ons, no title of anoynted, oꝛ what soeuer
face they set vpon it, may be warrant foꝛ
foꝛ any perillous creature, Papist, Bishop,
Priest, runaway, gentleman, marchant,
oꝛ other, man oꝛ woman, to be dangerous
to her Maiestie in her own realme. We
know well that a gallon of Rats bane in
an Apothecaries Shop will not hurt a man
halfe so much as an ounce in his bellye.
We are not so madde to haue such a sonde
longyng foꝛ the flesh pottes of Egypt, foꝛ
marie & marie bones that we wold with
the rebellious Jewes desire to returne a-
gaine to the land of Egypt the house of bon-
dage & fozein slauerie both of body & soule,
to suck them, and that not foꝛ lacke but foꝛ
lothing of fine natural and holesome foode.
We pray that we may once see euery ti-
tle destroyed, whatsoeuer it be, either in
ciuill respect oꝛ ecclesiasticall, that hath oꝛ
shall any way threaten her Maiesties
danger, that hath oꝛ shall any way clayme

D.j.

the

Romane
tyrannies
and cruel-
ties.

the crowne from her hed, or her power
out of her hand, that hath or shall seke any
dispossession of her estate and the inuasion
of her land, & specially the titles and lewd
hopes of Romish Popes that haue by no
torious wickednesse exceeding the olde
Romane Emperours shewed them selues
unmete to lyue among Chyrtian people,
much lesse to gouerne them, that haue by
horrible and unnaturall murders and
practise of poysoning and other mis-
chieues shewed that them selues and their
Papistes are not to be wonne with kinde-
nesse to be true to the Queene, that could
not be holden by nature from slaughter of
their owne, as by many euident histo-
ries appeareth, yea where their treason may
be rewarded with a kingdome, yea with
the kingdome of heauen: those fained and
wicked titles (we say) of Romish blas-
phemy, that haue interrupted the blessed
peace which we haue so long enioyed, that
haue drawen into conspiracie, alliance &
knottes of fauour those of whom her Ma-
iestie hath well deserued, that hath armed
the rebell against our most good swete so-
ueraigne Ladies life, crowne, and dignitie,
and put weapon in traytors handes to cut
true

Treasons
of Papists.

true subiectes thzofes, and bfferly to de-
stroy the wealth, safetie and honoꝛ of En-
gland.

We pray that we may see when those
that shall wrest oꝛ procure to change law,
to erect the courage of any dangerous Mi-
per to such endes, oꝛ to any aspiring hope
of preuenting and vndermining, vnder
whatsoever colour, name, pꝛeface oꝛ shew
in proclamation oꝛ otherwise, oꝛ to the
safegard of their persones that haue so at-
tempted, may be declared and executed as
enemies to this estate, and to the Quenes
safety. We pray that we may se such lawes
pꝛouided foꝛ her highnesses pꝛeseruati-
on, & the same so executed without restraint
oꝛ slacknesse foꝛ any respect as the hope of
Papistes such as be enemies to God, the
Quene, and the realme, may if they re-
pent not, be cut of foꝛ euer. We pray to
liue to see that none may haue place, office
noꝛ access into her Maiesties court, noꝛ
household, no noꝛ once to her pꝛesence, that
shall not be well knowen to fauour both
God and her, so far as any circumspection
and policie may pꝛouide it. We pray God
that we may onte see the administration,
yea and studie of law and iustice wholly

D.g.

taken

taken from those that shall not be knowen
to saue the law of God, and to acknow-
ledge her Maiesties right, that is head of
law and iustice in the realme. We pray
God that her Maiestie and her Counsell
may haue such particular knowledge of
men that her enemies may be weakened,
and her frendes strengthened, al auantages
blessed for her safetie, all neutrall aduises sus-
pected for suttile underminings. We trust
it wil be so, for God hath not drawen these
late mischieses into light for nothing. But
afoze all thinges we pray God to send vs
true repentance, moze ioyfull receiuing of
his Gospel, and moze vertuous ensuing it,
least as we lost our best king with liuing
ill, so we may lose our best Quene with li-
uing worse. And that therewith it may
please him to direct all the doinges of her
Maiestie and Counsell to procede in their
good aduancing his glorie and preserua-
tion of the state, which without ielous cir-
cumspetion for preseruing the Queenes
most royall person can not be done, and
that such good meanes and prouisions as
God offereth to that end, be not refused or
neglected, which were to tempt to God, to
forsake his cause, to betray our noble
Prince,

Prince, and to geue away or rather cast
away the realme.

These be the dayly and nightly prayers
of good subiectes. And while we busie our
our selues with these praters, we do after
our principall confidence in Godes good-
nesse, rest our selues vpon the trust of her
Maiestie and her most honozable Coun-
sell, for whom we prayse God, and to them
we referre the guiding of vs and ours,
ready to follow them, when we are com-
manded with the bittermost of our pow-
er and perill, knowing how they spare not
their bittermost endeouour and perill, with
susteyning the most vnpleasant life, God
wot, that may be, for our sakes, for our
quiet, profite and defense.

Consider these thinges ye that haue
bene and haue not yet ceased to be such
Papistes, remember how in that state ye
be neither true Christian men nor true
English men, wherby if ye repent not you
are not woorthy to liue in the kingdome
of England, and you are sure not to come
in the kingdome of Heauen. Let euery good
thing moue you to truth and to your pro-
fite. Let euery euill thing fray you from
treason & from eternall vndoing. Learne

Good coun-
sell to Pa-
pistes.

religion of God alone, render your alle-
geance to your prince alone, live in bond
of countrey with English men alone. Ac-
knowledge how God hath sent his truth
to shine vpon you, her maiestie hath pou-
red all benefites of her good gouernance
among you, her true subiectes desire every
way both in soule and body to be comfoz-
table to you. But of onely the cankerd
affection or rather passion of inhumanitie.
Doe but once come home from those arti-
cles that can not stand with out treason
to the prince and state, bynde not your
selues, your soules and sayth to the autho-
ritie of any mortall and unfull man, geue
euer infinitely to God, resozt saythfully to
him, pray deuoutely to him, to shew you
his truth by his owne worde. And so I
dout not but hauing once forsaken fozeine
subiections, and being once so farre vn-
pistted that ye may come into the number
of true subiectes, for the rest God shall ac-
cord vs, and shall reueale vnto you sincer-
tie of all truth in time, and in such time as
shall be the greatestt comfozt that euer you
felt in your liues. And so yet till other er-
rors be purged by Gods grace working by
the hearing of his word, we shall al goe vnder

der the gentle yoke of our naturall soue-
raigne, there let vs draw louingly toge-
ther, and then saye and sing merily God
spede the ploughe of England. Amen.

¶ God saue our Queene
Elizabeth, and con-
found her ene-
mies.

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Col. James O. Quince
Elizabeth and con-
found her ene-

miss.

utur benegerendo.

vice dict. dition.





